WORLD CALL

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The Church and The City—

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☆

Rise Up, O Men of God

—Harold L. Lunger

☆

The Queen With The Dirty Shirt

—Merle Tillery

☆

JULY-AUGUST 1954

☆

Price 20 Cents

July-August, 1954

Vol. 36 No. 7

WORLD CALL

International Magazine for Disciples of Christ

The Cover

Inglesia Hermosa, Discipulos de Christo, is the melodious Spanish name of the New York church pictured on our cover. The Church Beautiful, Disciples of Christ, is the English name for this warm-hearted congregation of Puerto Rican origin.

The City and the Church is the theme of an illustrated section in this issue of WORLD CALL which was planned to aid groups engaged in the current home missions study on The City. In preparing this section, WORLD CALL had the cooperation of Miss Genevieve Brown and Mrs. Louise Moseley of The United Christian Missionary Society, and of William T. Pearcy and Rolland Sheafor of the Board of Church Extension. The cover photo is by Werner Wolff from Black Star. It and most of the others in the section on The Church and the City, were taken expressly for WORLD CALL.

Hidden Answers

1. What happens when missionaries arrive in a "tribal" village?
2. Why is the city North America's greatest mission field?
3. Describe the work in NYC among Puerto Ricans and Negroes.
4. How is the spirit of Peter Ainslie carried on in Baltimore?
5. How can we know that Jesus understood anger?
6. How potent a force for social righteousness has Christianity been?

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Member of THE ASSOCIATED CHURCH PRESS. News Services: Religious News Service, Ecumenical Press Service, and Worldover Press.

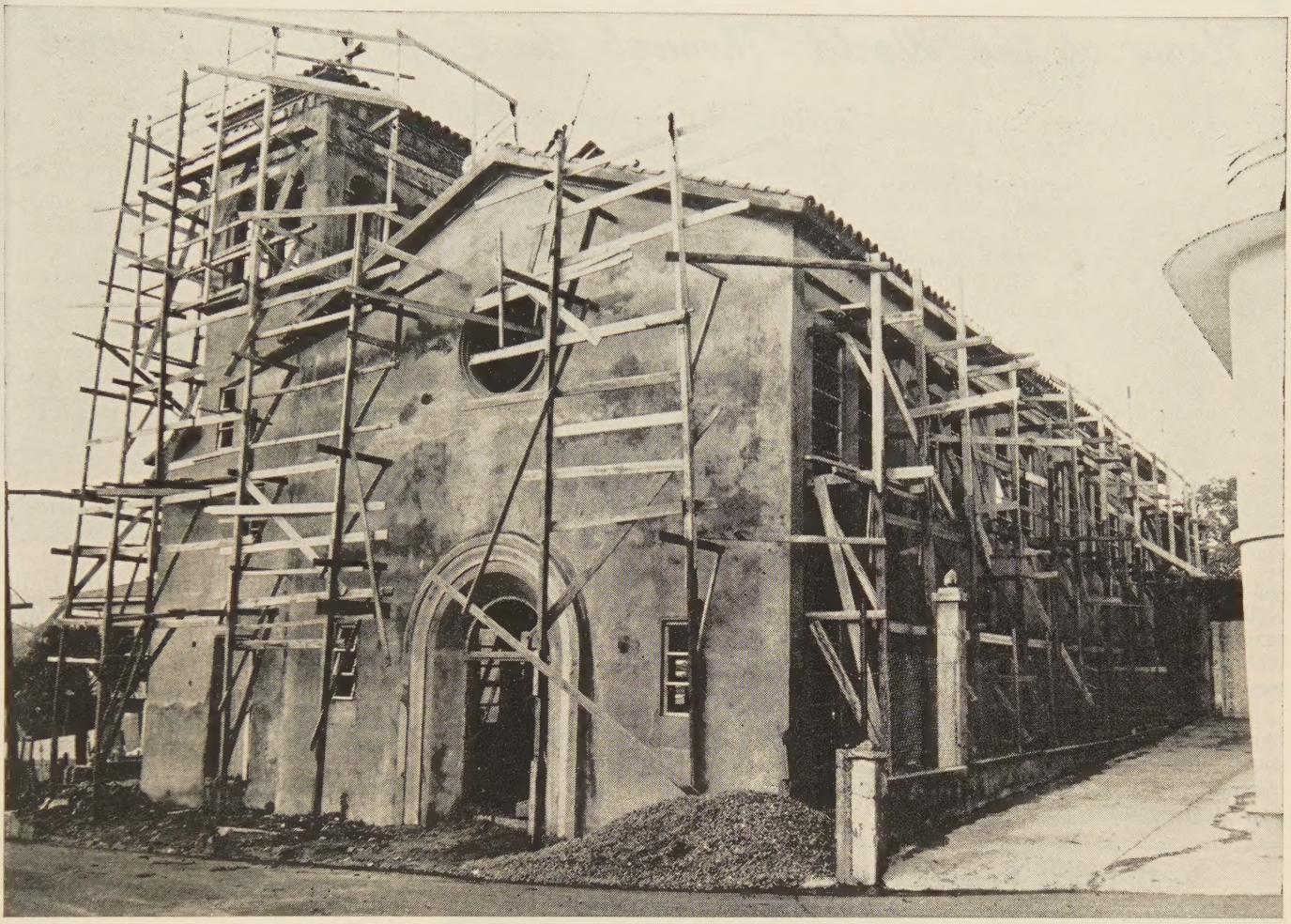
WORLD CALL, 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance; five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity, and National Benevolent Association. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, H. G. Helwig, Doyle Mullen, H. L. Smith, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and subscription office, 222 S. Downey Avenue, Indianapolis 7, Indiana
Publication office, 165 S. Main, Spencer, Indiana

All communications and notices concerning change of address should be mailed to the Indianapolis office.

A BUILDING PROGRAM *That's different*



First Church of Christ, Corozal, Puerto Rico

This is a building program that's different!

- The building—when completed—will provide a house of worship that is well proportioned and properly arranged.
- Attendance at services now being held clearly indicates that worshippers will regularly fill the new building to near-capacity.
- Sermons will be delivered and church school lessons taught in the Spanish language.
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Global Highlights

News of the World Through the Eyes of the Church

Unity Leader Accepts Call To Park Avenue Church

NEW YORK. — Hampton Adams, pastor of the Union Avenue Christian Church in St. Louis, Mo., will become pastor of the Park Avenue Christian Church (Disciples of Christ) here in September. He succeeds Ira W. Langston who resigned in January.

Dr. Adams is president of the Association for the Promotion of Christian Unity and a past president of the International Convention of the Disciples of Christ.

Emory Ross Speaks On Fundamental Education

INDIANAPOLIS. — Dr. Emory Ross, well-known missions leader, was principal speaker at the organizing meeting here of the Board of Fundamental Education on May 24.

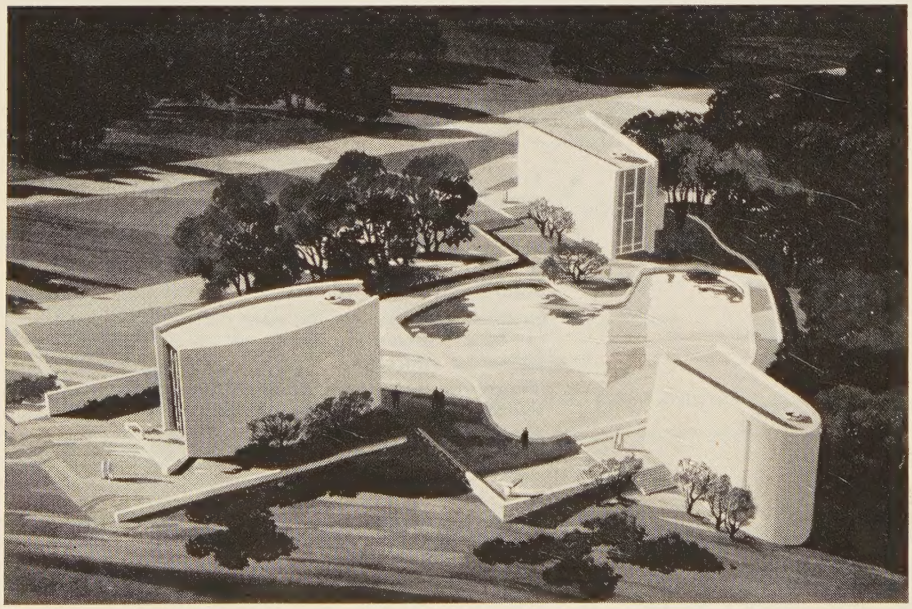
Twelve men from Texas and ten from Indianapolis were elected to the 22-member board of the organization whose aim is to help in the education of underprivileged people according to their needs and available jobs.

The new organization came into being as Jarvis Christian College in Texas and Flanner House, Indianapolis social center for Negroes, initiated plans to work together on the common problem faced as some two and a half million southern agricultural workers, made migrants by mechanization, threaten to become public charges.

Cleo Blackburn, president of Jarvis and director of Flanner House, was named director of program and public relations. Joseph L. Zeppa of Tyler, Tex., is president, and Charles J. Lynn of Indianapolis, chairman of the board of the new organization. Elected to the board of directors was A. Dale Fiers, president of The United Christian Missionary Society.

Dr. Ross in his address hailed the program planned by the new organization as one of the most promising to be found anywhere in the world. (See editorial comment on page 5)

Brandeis Builds Chapels for Three Faiths



Construction of a unique interfaith project, consisting of separate Catholic, Protestant and Jewish chapels, has been begun on the campus of Brandeis University in Waltham, Mass. Brandeis, a liberal arts university opened in 1948, is the only Jewish-founded nonsectarian institution of higher learning in the United States. This is probably the first time that such a religious grouping of individual structures has been undertaken on any university campus. Above is shown the architect's drawing of the proposed chapels. Approximately equal in height and size but different in appearance, the three buildings are to be placed in a sylvan setting around a pool.

Distribute 155,000,000 Lbs. U. S. Surplus Foods in Year

NEW YORK.—More than 155,000,000 lbs. of United States surplus foods—given by the American people through their government for free distribution to the overseas destitute and hungry—were distributed through agencies of Protestant, Roman Catholic and Jewish faiths during the year ending Apr. 30, 1954, according to the quarterly report made by the American Council of Voluntary Agencies for Foreign Service here.

This surplus food—butter, cheese and powdered milk valued at $52,226,015—represented more than 87 per cent of all such surplus foods distributed abroad to 37 countries during the last year by all American voluntary relief agencies.

Evangelism Needed Now, Church Leaders Told

NEW YORK.—The climate for evangelistic work of the churches in the United States is the most favorable in twenty years and is the emphasis which most needs to be fostered at this time, declared Roy G. Ross, general secretary of the National Council of Churches, at a luncheon honoring Berlyn Farris, newly elected director of the Council's Department of Evangelism.

More than 75 evangelistic leaders representing 30 communions attended the luncheon.

Mr. Farris succeeded Jesse M. Bader who retired Dec. 31, 1953.

Lauds Jewish Contribution To American Society

NEW YORK.—Methodist Bishop William C. Martin of Dallas, Tex., president of the National Council of Churches, recently praised the "outstanding contribution" which Jews have made to American life over the past three centuries. In a letter to the committee planning the observance of the 300th anniversary of the first Jewish settlement in the U.S., Bishop Martin comments, "Even a hasty analysis of the society which has been built in America during the last three centuries reveals the outstanding contribution of the Jews. Disproportionate to their numbers, varied in its forms,

Members of Three Churches Work Together to Build Sanctuary

—Photo by R. L. Falkner

Members of three churches worked together in a spirit of interracial friendship and cooperation to build a sanctuary for the Dargan Avenue Christian Church in Tyler, Tex. Above is shown the work group, in which students from Jarvis Christian College, Hawkins, Tex., were also included, on one of the series of Work Days when labor was performed on the building. Gifts from other Christian churches in Tyler, as well as a loan from the Board of Church Extension of the Disciples of Christ, enabled the congregation to complete the structure. The first services were held in the new sanctuary on Apr. 11.

this contribution is conspicuous in science, commerce, culture, social welfare and politics."

The tercentenary will be celebrated from September through May, 1955.

Pre-Evanston Study Seminar Considers Assembly Themes

ENID, OKLA. — Meetings on three consecutive Thursday evenings in May were held on Phillips University campus here to discuss the aims and hopes of the Evanston Assembly. Sponsored by the Association for the Promotion of Christian Unity, the meetings were conducted by G. Edwin Osborn, Southwestern Area Representative of the Association and a delegate to the Evanston Assembly, and Dean Stephen J. England of the College of the Bible.

Representatives from the seminary, the university, the city ministerial union, and lay people from the churches of the county attended the meetings.

Manila Seminary Names First Filipino President

MANILA.—Benjamin Guansing, recently returned here from New York, has been named president of Union Theological Seminary of Manila. He succeeds Albert J. Sanders, who has been president since 1946 when classes were resumed after the war.

Five Protestant mission boards—Presbyterian, Methodist, United Brethren, Disciples of Christ, and Congregational—cooperate in Union Theological Seminary. The enrollment is over 150.

With the inauguration of Dr. Guansing, Union Seminary will become the first theological school, Roman Catholic or Protestant, in the Philippines to have a Filipino president.

Howard Professor Chosen Church Federation Officer

—RNS Photo

Dr. Gertrude Rivers (left), a professor at Howard University and an active Methodist, is the first Negro churchwoman elected an executive officer of the Washington Federation of Churches. She was named a vice-president for 1954-55. Shown with her are Carl Heath Kopf, pastor of First Congregational Church and president of the Washington Federation; and Mrs. J. Warren Hastings, president of the United Church Women of Washington and a Disciples of Christ member of the General Board of the National Council of Churches. Dr. Rivers' election was hailed as marking a new step forward in integrating the work of white and Negro churches in the national capital.

WORLD CALL

Christian Unity Conference Discusses Ecumenical Problems

SALEM, ORE. — Ministers and laymen of Disciples of Christ and of other communions assembled here for a Christian Unity Conference on May 28. Leaders included Robert Tobias and Ronald Osborn of Indianapolis, and M. A. Talney, secretary of the Oregon Council of Churches.

The conference was arranged by Myron C. Cole of Portland in cooperation with Charles H. Addleman, state secretary of the Christian churches of Oregon, and Wayne Green, host pastor. Dr. Cole is the Area Representative of the Association for the Promotion of Christian Unity. Conference discussions centered in ecumenical problems in the state, the nation and in the world.

Southern Church Leaders Hail School Segregation Decision

DALLAS, TEX. (RNS).—Methodist Bishop William C. Martin of Dallas, president of the National Council of Churches, hailed the United States Supreme Court decision outlawing racial segregation in the public schools. He said the decision offers to the churches of the country an opportunity to give positive expression to the principle of non-segregation and to encourage "its realities in our national life."

Among other southern church leaders who were first to comment on the decision was Roman Catholic Archbishop Robert E. Lucey of San Antonio, and Episcopal Bishop Avery Mason of Dallas, both of whom called the court decision "inevitable."

Frank W. Price, moderator of the Presbyterian Church in the U.S. (Southern), issued a statement in Lexington, Va., declaring that the U.S. Supreme Court ruling against segregation in public schools was "necessary, wise and right." He called on all Christian churches to "heartily support this forward step."

Special Days

July 4	Freedom and Democracy Sunday
Aug. 15-31	World Council of Churches, Second Assembly, Evanston, Ill.
Aug. 16-22	National Christian Missionary Convention, St. Louis, Mo.
Aug. 22-27	International Christian Youth Fellowship Commission, Bethany Hills, Tenn.
Aug. 29-Sept. 4	National Disciples Student Fellowship Ecclesia Conference, Lake Geneva, Wis.

Columbia's President Orders Reopening of Protestant Schools

BOGOTA. (RNS). — President Gustavo Rojas Pinilla said here that he had ordered the reopening of Protestant schools on San Andres and Providencia islands which were closed Mar. 1 by the government inspector of schools there.

A delegation of islanders visited the president and insisted on recognition of a petition sent in April by San Andres and Providencia Protestants to the Ministry of Education requesting the reopening of the five schools.

That petition said the people of San Andres and Providencia "are predominantly Protestant and have been so for generations." Thus the islands cannot be regarded as Roman Catholic mission territory.

Beneath the Spire

PHILLIPS ELLIOTT, 41, deacon 18 years in First Christian Church, Clarksville, Tenn., has been church school superintendent and house committee chairman there . . . since 1932 owned and operated radio and appliance sales and service in Clarksville . . . born at Cerulean, Ky., was graduated from Hopkinsville, Ky., High School . . . he and his wife, Jennie Louise, have two children, David and Phyllis . . . first chairman Clarksville Recreation Committee, he was also district chairman Boy Scouts, Kiwanian . . . family spends much time at Kentucky Lake cabin . . . avid sports spectator, his hobbies are fishing, movie photography, electric trains, hunting . . . favorite reading is detective stories and the Bible.

Mr. Elliott

* * *

AMEDEA (MRS. WILLIAM WAYNE) HAUFF, 42, Oak Park, Ill., and her husband, though blind, are avid "readers" and she is an excellent seamstress . . . born in Chicago, she received two degrees from Loyola University there . . . married in 1940, her first contact with Disciples was in 1946 through attendance of son Kenneth, now 12, at vacation Bible School . . . out of conviction she withdrew from Catholicism and joined Oak Park Christian Church, is now deaconess, member Education Committee, chairman Sunshine Committee, and really values adult Bible discussion classes . . . frequent speaker on "Why I Am a Protestant" . . . author of over 100 short stories, two serialized novels, articles, 30 poems, she does her own typing . . . active in Protestant women's groups, Round Table Christians and Jews . . . hobbies include son's collection of over 4,000 stamps, meeting missionaries and corresponding with them.

Mrs. Hauff

* * *

SHOZO ENDO, 51, director nearly 25 years of East Tokyo (Japan) Institute, was graduated from Drake Bible College there and Aoyama Gakuin, union seminary, in 1927 . . . after four-year ministry at Sakata, he directed rural evangelism in Fukushima City pastorate . . . his outstanding work at East Tokyo Institute (hospital, day nursery, and foundling home—Jewell Pool Garden with 45 babies) began as assistant director . . . through war and peace and problems like budget balancing, he has been director . . . nationally recognized in social work, he is president Association of Institutions for Care of Babies . . . first met wife at Yonezawa City Church where both were baptized; they have a daughter and two sons . . . he enjoys reading, listening to music, and occasional fishing at Jewell Pool in Nagatoro River.

Mr. Endo

—BELL RINGER

WORLD CALL

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VOLUME XXXVI JULY-AUGUST, 1954 NUMBER 7

Self-help and Self-respect

THE organizing on May 24 of the Board for Fundamental Education by public-spirited citizens of Texas and Indiana (See page 2) was an event which may have profound effect on the patterns of education and the ways of life of many people.

Two institutions are historically and vitally related to the new project—Jarvis Christian College at Hawkins, Texas, and Flanner House in Indianapolis. Both have been concerned primarily with bringing opportunity for a better way of life to Negroes. Flanner House has operated in the field of welfare and as a social settlement. Jarvis offers collegiate education, linked up with the need for developing possibilities for full and productive life. Both have emphasized the need for utilizing resources at hand, and both have stressed the importance of self-help and of self-respect. To enable the individuals they touch to participate in society as worthy citizens of the local, the national and the world community has been a prime aim of both.

THE term "fundamental education," which gives its name to the Board now created by people hundreds of miles apart but brought together by concern in problems common to these two institutions, does not represent a wholly new idea. Long before educators and social workers began to use the term, Jarvis and Flanner House were engaged in at least the beginnings of fundamental education. Both had their starting point in Christian concern and in the faith that through love and intelligent service, people may be helped to help themselves and to enter into wholesome relations with those about them. This idea lies very near the heart of the concept of fundamental education.

A GOOD summary of what fundamental education is about is found in a paragraph from a leaflet issued by this new Board. From it we quote:

"Fundamental education is a philosophy which is best expressed by the concept of full utilization of the resources in any given community to achieve the democratic way of life. It accepts the basic tenets of the dignity of the individual person, the value of participation, the importance of self-help and self-respect, and the right of every person to life, liberty, and the pursuit of happiness. *It not only accepts these values, it seeks to bridge the gaps between these values and the present situation.* It is concerned with all people, all age groups, and all faiths. It has only one ultimate goal—human happiness and well-being."

The directors of the new Board of Fundamental Education are men who have distinguished themselves in business, industry, technology or professional life. Men of social concern and vision, their plans reveal their own understanding of the character of our times. They possess faith that their proposal will command support from other business leaders in their two states and elsewhere. They hope that they may be setting something of a pattern for others who want to face up to the total problems of the sections in which they live.

IN making plans for their future program, members of the Board of Fundamental Education have stressed five "underlying precepts" which are expected to characterize their work. These are:

1. Through a *private* non-governmental agency, the organization attains flexibility and independence of action.
2. Through the *experience* of its board members, the organization attains sound management and business judgment.
3. Through the *advice* of its consultants, representing different fields of technology and specialization, the organization attains soundness of program.
4. Through its *moral and spiritual purpose,* the organization recognizes the need for a strong working religious faith.
5. Through its *faith* in the basic worth of all peoples, the program rises above class and regional barriers and superficial cultural differences.

Here is a program arising out of a concept that is sound—a concept which offers great promise. Back of it are motives not unlike those which years ago moved the women of the Christian churches to establish Flanner House and Jarvis Christian College as institutions concerned with helping people to help themselves, and to live productively and with dignity.

These Things I Believe—

VI. In the Triumph of Righteousness

By JAMES A. CRAIN

IN this series of articles I have tried to record some of the things which I most truly believe and to the teaching of which I have given most of my life. Limitations of space as well as of ability have made it impossible to deal with these subjects as fully and as thoughtfully as they deserve. Obviously, there are many other things which one profoundly believes that cannot be discussed in a series such as this.

I have sought to avoid theological questions, but I should like to record here my deep personal commitment to Jesus of Nazareth as the complete revelation of the character of the eternal, invisible God, who, existing as spirit, was made flesh in the person of Jesus. I pass over the question of how this came to be since the *fact* of the incarnation seems to me to be much more important than the *method* by which it was accomplished.

Because I believe so profoundly in Jesus, I believe also in the eventual triumph of his gospel and of the way of life which he taught and lived.

I Evidence Within History

This belief in the eventual triumph of the Christian faith—provided always that the "merchants of death" do not destroy us with their new and terrible weapons —rests both upon its divine nature and upon its achievements within history.

The late T. R. Glover in his *The Jesus of History* says that when Christ came into the world the oracle of Delphi dedicated to Apollo was ninety generations old and was believed by Plutarch (whether fact or fancy) never to have given a false oracle within that time, though it had been consulted by all sorts of people from peasants to kings on all sorts of subjects.

The religion of Isis in Egypt was four thousand years old. How long other pagan faiths had been in existence nobody knows. These religions had solid accomplishments in art, architecture and politics, as well as religion. They had failed in morals but had succeeded in holding the loyalty of their peoples through centuries of time. Yet the new faith overcame them within three hundred years.

Seeking for an answer, Glover suggests that it was because the Christian outthought, outlived, and outdied the pagans. Christianity presented to the Gentile world a God who is moral in his own nature and who demands moral conduct on the part of his worshipers. The Christian faith placed a new value upon the individual, upon the child, the family, the slave, and upon the millions of poor within the Roman empire. Its concern extended even to the barbarians on the outer fringes of the empire.

Christianity has continued to have its victories. It is only when one limits his vision to the eddies in the current of time that he fails to see the full sweep of the movement of the stream. Christianity liberated woman and gave her a new dignity. In the Roman world a parent could kill his child or a husband his wife—Herod killed three sons and two wives. Nero had his mother, Agrippina, slain after she had waded through blood to bring him to the throne. Slaves had no rights that the master was bound to respect, not even life itself.

The Christian faith changed things. Christian morality forbade hate, murder, divorce, adultery, exposure of children, lying, cheating and stealing. In later centuries Christianity played an important part in the abolition of feuds and private wars. It seems incredible that once an individual could actually declare war against his enemy or even against an entire city. Brace, in his *Gesta Christi,* records a number of instances in which this was done during the fifteenth century.

Church Leads in Reform

The church contended against the wager of battle, against trial by ordeal of fire or water or combat. It condemned piracy and helped to destroy the "wrecker's right" to spoils. It helped to end the slave trade; it mitigated the lot of prisoners and improved conditions within jails. It inspired Florence Nightingale to establish nursing as an honored profession and Clara Barton to found the Red Cross.

The Christian church in its earliest days established hospitals and orphanages, founded schools and preserved education from being submerged by the barbarian invasion of Europe. The whole program of modern social work with its emphasis upon rehabilitation is a reflection of Christian concern for the poor and the unfortunate.

"But," someone will say, "you claim too much. Not all these things can be credited to the church. Some of them originated from purely human, secular sources."

No one holds that all social advances during the past nineteen hundred years were initiated by the church. Some of them, indeed, have earlier Jewish origins. But it is true that most of these things came into being within a social order that was, by and large, motivated by the Christian faith and many of them were originated by men and women of deep Christian devotion. Where that faith has not penetrated, few of these things are found; and where they are found, it is generally due to the inspiration of Christian missions.

II Sensitivity of Christians

That ours is still "an evil and adulterous generation" few will deny. But it is likewise true that it is a genera-

ion in which complacency is rapidly disappearing as people become aware of the nature of the evils that afflict us. Wherever there is wrong or injustice, there will be found consecrated men and women laboring to remedy that wrong or injustice. Some are perhaps not consciously Christian but, like Abou ben Adhem, when they serve their fellowmen they are also serving God.

In the United States, racial discrimination is one of our worst sins against the dignity and worth of the individual. The churches have been notably lax in breaking down segregation in their own fellowship. Some other organizations making no pretense of Christian motives are far out in front. Nevertheless, among those who are struggling with these problems are many sensitive souls who are seeking in this way to serve Christ.

Our society is concerned about lax family life, divorce, and adult and juvenile delinquency. In response, the churches have initiated programs of education for marriage and family life. As we look at the multitude of organizations devoted to social welfare—to elimination of polio, tuberculosis, cancer, heart disease, to family service, youth work, community betterment and the like—I dare say that if you were to take out of them the leadership and financial support of Christians they would fold up within a short time. It is the constant preaching of the Christian gospel that stimulates social concern.

Labor Leaders Often Churchmen

The church has been less influential in bringing about better relations between capital and labor than have labor organizations themselves. But a survey of labor today shows that many of its leaders, as well as the leaders of industry, are men of the church.

The churches had a notable part in creating a climate of opinion that made possible the United Nations and its specialized agencies. Not only is the UN the only presently available alternative to armed conflict, but its specialized agencies are doing remarkable things in world health, narcotic control, technical assistance, food and agriculture, trusteeship for non-self-governing territories, and the spreading of social and cultural ideas.

III Who Builds the Kingdom of God?

American Christians are often criticised by their European brethren for what they call "activism"—meaning that we want to build the Kingdom of God between now and next Saturday night, so to speak. Perhaps some of this criticism is justified. Our impatience no doubt stems from our habit of wanting to get things done and over with.

Our early social gospel advocates were too optimistic about human nature and the size of the task of social redemption. They underestimated the extent to which our society is infected with sin. Now that we know more about the demonic forces at work in the social order we are less sure of ourselves and less certain that we shall evangelize the world in this generation.

In the summer of 1949 I had an unforgettable experience riding in a car from an old castle near Frankfort, Germany, to Kassel with A. G. (Gus) Gedat, general secretary of the German YMCA. Through the long afternoon our conversation turned on many subjects and eventually to theology.

Gedat expressed some views which I challenged as Barthianism. I asked him why, if he did not expect to see the Kingdom of God, he was wearing his life away gathering up homeless German boys and caring for them in Christian institutions. He replied that Europeans had seen their Christian institutions destroyed by war time and again and each time had rebuilt them only to see them again destroyed. It is the duty of Christians, he said, to build and rebuild, in the knowledge that they will not complete the building of the Kingdom of God. Only God can do that in his own good time.

I cannot go all the way with Gedat's theology. *But then I have never seen my labors buried under the rubble of bombed buildings and my dreams go up in the smoke of burning cities.*

To me the Kingdom of God is already here—*"among you"* and *"in you."* It is already in process of building. Wherever there is love, goodness, truth, nobility, devotion to God in righteousness, there is the Kingdom of God.

Our task, therefore, is not to create the kingdom or to build it, but to labor under God's guidance to extend and perfect it until it covers the earth. In this faith we labor as if everything depended upon *us* and we pray as if everything depended upon *God.*

Since 1929

Dr. Crain

Presented here is the last of six articles by James A. Crain written under the general title, "These Things I Believe—."

Since January, 1929, Dr. Crain has carried responsibility among Disciples of Christ for leadership in the field of social welfare. At that time he came to the secretaryship of the Board of Temperance and Social Welfare. When that Board merged with The United Christian Missionary Society in 1935 Dr. Crain continued as chief executive in this area of work. Thus, as he retired as executive secretary of the Society's department of social welfare on June 30, 1954, he rounded out twenty-five and a half years of uninterrupted leadership in a single field of Christian service.

Through all these years Dr. Crain has been associated with World Call, since 1930 as a contributing editor. Since 1935 he has edited our *Social Trends* column. Through this column he has helped all of us to think seriously and to face up more honestly to the social implications of the Christian gospel.

—The Editors

Anger — and the Family

A Pastoral Counselor Tells How the Home May Provide Room both for Wrath and Christian Love

By JACK M. SHERLEY*

Mr. Sherley

MANY people agree that a family ought to accept expressions of anger from its members without falling apart. A family ought to be strong enough to let people be themselves and "work off steam" without casting them out. But it is hard for us to put into practice what we believe about this. Our own feelings keep getting in the way. We long to *receive* understanding from others, but it is difficult for us to *be* understanding.

Some anger arises out of the relationships we currently have in the family and elsewhere. Sometimes we express more anger than belongs to the situation. We "take out" on one person the smothered anger actually felt toward another. Often this is done without our realizing what is going on.

An increase in our understanding of this matter was indicated recently by the cover of a national magazine which showed in four pictures—the boss "telling off" an employee, the employee lecturing his wife, his wife taking out her wrath on their child, and finally the child doing the same with the cat. In each situation part of the anger was appropriate, but the implication was that part of it was unintentionally being transferred from one situation to another. The person doing the "telling off" was not aware of the source of all his anger. There are many illustrations of the fact that this process was understood by biblical writers. Paul was dealing with it when he said, "The things which I would not do, I do."

Christian Objectives

The Christian aims to foster love, forgiveness and acceptance in family living. He does not want to get caught in vengeful and condemning attitudes. And yet he does. Part of the need to be condemning may be relieved by the understanding that peoples' feelings do have a history. The wife who understands that her husband may be taking out on her feelings engendered elsewhere, doesn't need to feel quite so sorry for herself or so angry toward him for feeling that way. The husband who understands this will be able to accept his wife in the knowledge that she "really didn't mean it."

Our hearts are stirred and deeply moved by the words of Jesus, "Father, forgive them, for they know not what they do." Something within our feelings responds to this because we know that he speaks the truth. No one really *wants* to make a mess of his family relationships.

When we do so, for example, and when we take out on our children feelings of anger engendered long ago, we are apt to feel very bad indeed about it. Self-condemnation is a widespread attitude which finds expression in many forms. But the good news is that we do not have to go on condemning anyone.

Jesus Understood Anger

Jesus understood that the best of people will have angry feelings. He accepted persons even when they were at their worst. Anger is hard to live with and sometimes difficult to accept in family life. We grow up with the attitude deeply impressed upon us that we should not become angry. When we are angry we are apt to feel guilty about it. And yet that home will endure in which anger can be understood and accepted.

Furthermore, it is not possible to express the full extent of our love unless we have first been able to accept the fact of our anger. This is part of what Jesus meant when he asked us to count the cost of discipleship in the strong words of Luke 14:26, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters and even his own life, he cannot be my disciple."

Jesus knew that these feelings would arise in the family itself, in the closest of relationships. And he sought to help us see that when these feelings are accepted and not denied and pushed from awareness, that then only are we able to become his disciples and show his love in family living and in all our living.

How many times have we scolded our children with, "You shouldn't feel that way!"? Jesus knew that the feelings come whether we *want* them or not. He accepted the person and the fact that the feelings would come. He did not condemn the person for feeling angry.

Misreading of Scripture

We have felt so threatened by anger and condemning toward it that we have read into his words our own condemnation. We have taken Matthew 5:22, ". . . everyone who is angry with his brother shall be liable to judgment," as a condemnatory statement. He does not condemn. He does not condone. Jesus accepts, understands and redeems. Those words of his are a descriptive statement, showing the keenest understand-

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*Mr. Sherley is associate professor of pastoral counseling at The College of the Bible, Lexington, Kentucky. This article will be of special interest to groups studying the Christian family.

Mr. Tobias

Europe After Nine Years

By ROBERT TOBIAS*

MY first conference in Europe in 1945 was in a way station of the "underground railroad" operated by the Resistance in Southern France. Participants included members of the anti-Nazi underground, some Protestant refugees from Spain, Jewish refugees from Germany, and several other bold pioneers in Christian action.

A major concern of the conference was how to heal and feed several million human beings, orphaned, wounded, uprooted or dispossessed by the war. The atmosphere of the conference was charged with a sense of urgency, of unspent tension and self-abandon.

My latest conference in Europe—at the Ecumenical Institute near Geneva last April—dealt in a leisurely way with the renewing of theological education to keep pace with a situation radically changed since 1945.

Such a conference would have been unthinkable in 1945, just as the 1945 conference would not happen in West Europe today. What has happened to the social concerns of the churches in the intervening years?

Life a Constant Nightmare

The first concern of Europeans in the summer of 1945 was whether they would continue to exist at all or not. Lack of food made life a constant nightmare. Few crops had been planted during the final battles and there was no machinery to harvest those few. In Paris people scratched up grains of wheat from cracks in the pavement. Parents stole food from their children. Common decency and human dignity were often forgotten as man was driven to an animal existence.

By 1945 starvation cases could hardly be found even in emergency flood and earthquake areas in Holland and Greece.

There *are* emergencies, serious emergencies where people haven't enough to eat; there are the hungry at the back doors of the richest hotels of Rome and Athens. And there are areas where food production is below requirements. But the basic food problem in Europe today is not lack of food but lack of proper distribution. The rich have more than plenty; the poor, or those caught by temporary catastrophe, still hunger.

How can proper distribution be effected? That today involves politics, not just charity, and possibly, in some areas, even revolution. The alternative is voluntary sharing based on a mind enlightened and a conscience quickened by the Christian gospel.

A second concern of Europeans in 1945 was for shelter. I spent my first night in France on a park bench. Many others had nothing better. And in the following weeks I was to see many miserable people glad to be able to claim a cave, a bunker, a tin shack, a subway station or a teeming, foul, public building as their home.

There are still in Europe many homeless, and far too many who are only half-sheltered in caves, tents or shacks. But except for refugees the number has become relatively small in comparison with that of 1945. The reservoir of human compassion and conscience has resulted not only in new construction but in equalizing and sharing existing buildings. Many palaces have become hospitals or orphanages.

The revival of production in 1945 was a requisite to survival. But everything was so utterly chaotic that organized work and production were non-existent. The first expression of organized order was the establishment of rigid registration and rationing systems which scarcely enhanced basic production. People spent probably half their wakeful hours queuing for papers, permits, ration cards or supplies.

In the Europe of 1954, production in almost every major industry exceeds the 1933 high. There is unemployment, but it springs from more fundamental economic ills than postwar physical chaos.

Basic Concerns Came First

These were some of the basic concerns of Europeans in 1945: food, shelter, work and production. It was for them a matter of human existence. Human rights, peace, social security—these, except as they were involved in simple existence, were luxury items which could wait for later consideration.

By 1948-49, as hopes were revived that one might exist, individual hopes were raised a bit higher—that one could do a bit better than exist. That changing attitude became evident in the refugee situation. As early as 1944 there were already several million displaced persons wandering about West Europe. People whose basic concern was simple existence made little distinction between refugees and residents. Theirs was a common lot.

But as people's ambitions reached above food, shelter and work, they began to see that these ambitions were jeopardized by the presence of others who competed with them for shelter, work and advancement. Lines of distinction were drawn between citizens and refugees or foreigners. This marked a turning point in economic, social and political development.

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This did not mean that refugees and others in need were not to be cared for; but their care was no longer the spontaneous expression of compassion from individuals, which could perhaps relieve but never resolve the refugee problem. It became an organized science conducted by governments and world bodies operating on a mass scale.

Somewhere in that restoration process, caught between East and West, Europeans, a people fused together in war and suffering, began to break apart into the old categories of nations, businesses and individuals. In spirit and morale, Europe was at a low ebb.

At that point it was perhaps providential that the churches could not be restored to their prewar status. In 1948, expecting fabulous gifts from overseas, the World Council of Churches helped European churches draw up elaborate plans for the restoration of their institutions. Scarcely a penny came, and the churches were forced, or perhaps freed, to seek their ministry and message and to consider their opportunities and responsibilities at a different level.

West Europeans bent on restoration of old patterns, or already disillusioned with the idea, began to hear prophetic voices talking of "the mission of Europe," "the renewal of Europe." Among them was the voice of Christian statesmen. They spoke not of a Western Europe nor an Eastern Europe, but of a free Europe with a purpose in history and a role among nations which could be fulfilled only by a united Europe, united politically, economically and socially, but, even more important, culturally and spiritually.

Search for a New Europe

Thus the search for the new Europe, as a German layman called it, has begun. It is presented as a down-to-earth planning and pooling of Europe's total resources, steel and coal, defense, agriculture, health, railways, education and governments in order not only to survive, but to fulfill her purpose in history.

Sentimentalist unity and humanitarianism are being replaced by accepted community responsibility. On that basis, housing, work, emergency and other problems are to be confronted. Cherished sovereignty, both of states and of individuals, is being thrown into the greater community. Categories of socialism, capitalism and communism no longer describe alternative systems for Europeans; they are seeking a better combination of freedom with planning, and of security with opportunity.

It is this experiment, not two gigantic wars, which may well be the event of the century in West Europe.

Where has the church been during these years of radical social change?

During the Hitler-Mussolini days, it was fighting totalitarianism; it was being imprisoned and tortured; it was hiding refugees and ministering to prisoners.

By 1945 it was ladling soup for the starving, erecting huts for children, advising with leaders wrestling with reconstruction problems.

Then it was building barracks for refugees and chapels for waste cities, establishing small industries and work communities, training children and the disabled for creative living.

By 1948, Christian statesmen, among others, were calling a disillusioned and weary Europe to its "mission," breaking the chains of self-pity and despair. *Europe, Renewal or Survival* was the theme of an electrifying speech given by W. A. Visser 't Hooft, general secretary of the World Council of Churches, at a conference in 1949. "Responsible" society was a concept launched by the churches. It is the *Christian* statesmen of Europe who are implementing that concept in the European unity plans.

Churches are now actively engaged in training laymen and clergy as Christian statesmen. In some areas of Germany, theological students must present certificates showing that they have worked in industry six months to a year before taking entrance examinations.

The church's role is today something different from that of the medieval church—when the church either obeyed or dictated to the state—and it is something more than the charity and institutions of the prewar church. Today the church is very much involved at every point, and its involvement includes the hope of a renewed—or redeemed—Europe with a divine vocation.

What has this to do with American Christians? America has always been deeply involved in and indebted to Europe. More recently, in Europe's transition from restoration to renewal, America has been particularly involved through Marshall Aid and plans for European unity.

A glance at what the churches have accomplished in Europe since 1945 will indicate the result of joint enterprise of European and other churches. The churches of Europe and America need each other if they are to make a balanced, total and effective social witness both in the U.S.A. and in Europe.

Anger—and the Family

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ing of human life. There is a stern judgment which works itself out upon the person who has to deny his own angry feelings. The feelings do not go away, but remain in the unconscious to plague and distort relationships in the family and elsewhere.

On the other hand, the family which can accept and tolerate anger within the framework of understanding love will dissipate the destructive power of the anger, and the love which is present may then be more fully shown.

There remains some mystery in this marvelous process. We do not fully understand how the grace of God, as seen in Christ on the cross, redeems our lives. We do not fully understand why taking the hatred and anger within the family allows the love to emerge and deepen. But this is the fact. When men had poured out their worst on Christ, his understanding acceptance broke their hearts and made new people of them. Likewise, the family which can allow its members to pour out their worst will foster and deepen the best. When hatred and anger have been accepted, love can come with deeper meaning.

Rise Up, O Men of God

Too Many Ministers and Churches Are Asleep On the Side of the Stage, Taking No Active Part in the Tremendous Drama of Human Life

By HAROLD L. LUNGER*

Dr. Lunger

TWO decades ago the British playwright James Birdie wrote *The Sleeping Clergyman.* Despite the title it is not about ministers—at least directly. Nor is it in any sense a "religious" play. In fact, it is quite sordid, portraying an endless round of drunkenness, seduction and illegitimacy against a background of disease and war. A few notes of heroism creep in and the characters grapple with some current social and intellectual problems. But in all this the clergyman takes no part.

During the entire action he sits on the side of the stage, in a comfortable chair, asleep. During one of the choruses he stirs, opens his eyes, yawns, and with some effort rises to his feet. But after stretching himself he yawns once more, sits down in the chair and goes back to sleep.

Too many ministers and congregations are like that—asleep on the edge of the stage rather than taking an active part in the drama of human life. Or they focus all their attention and energies upon the rites and liturgies, the fellowship and machinery of the church and exert no influence upon the life of the world around them.

Morality Is Losing Ground

How else can we account for the fact, to which Henry P. Van Dusen recently called attention, that religion is gaining but morality is losing ground in contemporary America. Never have church rolls been so long, church buildings so beautiful and spacious, and church treasuries so fat. But statistics on gambling and alcoholism, divorce and delinquency, the Kinsey reports, mounting tides of suspicion and bitterness among our fellow-Americans, the hunger and frustrations of the masses in many lands, and mankind's paralyzing fear of a nuclear war, make it clear that Christianity has not been too potent a force for social righteousness.

Whether we recognize it or not, the church has a tremendous stake in all these issues. According to the late Archbishop of York, one of the most persistent heresies in history is the belief that God is chiefly interested in religion. "He is not," William Temple declared. "He is primarily interested in life"—and in all that affects the welfare of his people for good or for ill.

The Old Testament prophets were not nearly so concerned with rituals and sacrifices as they were with the weights and measures used in trade, wages paid to laborers, rights of widows and orphans, integrity of the family, justice due the foreigner, bribery and curruption in the courts, and Israel's foreign relations. If the New Testament does not reveal as vigorous an interest in public issues, it is because the early Christians were a very small minority without political power. Moreover, they lived in expectation of the imminent return of the Lord who would himself destroy the present evil world and establish a new order of righteousness on earth by supernatural means.

God Works Through Us

There are sects which still await Christ's return on the clouds to establish his kingdom; they have no incentive for social concern or action. Most of us, however, will admit that if conditions on earth are to be materially improved, and the kingdoms of this world are to become the kingdom of our Lord and of his Christ, God will have to work through us to achieve his purposes. The social task of the church, therefore, becomes the modern equivalent of the eschatological hope of the early Christians.

It is reported that in one mental hospital the following test for insanity was devised. The patient was taken to a bowl into which water continued to flow, was given a cup and asked to dip it out. If after a while he sized up the situation, turned off the water, and then resumed his dipping, he was considered sane. But if he kept on dipping and dipping without stopping the flow of water into the bowl, he was judged insane.

By and large, Christians through the ages have taken seriously the command of Christ to feed the hungry and clothe the naked, to provide hospitality for the homeless, to visit the sick and those in prison. It would indicate a low degree of sanity, however, if we should stop there and not go on to ask what makes people hungry and naked or sick or delinquent. Responsible Christians will do everything in their power to shut off these evils at their source. This requires a high level

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of social awareness and intelligence, and in all probability some political or social action to protect the weak from being exploited by the strong, and to increase the opportunities of life for all people.

The church has always sought to win people to Christ and to build Christian character. How foolish we would be to work feverishly at this task for a few minutes or hours on Sunday and then pay no attention during the week to the powerful educative influence of commercialized gambling, high-powered liquor advertisements, salacious literature and films, and unchallenged patterns of segregation and discrimination which often in a few minutes more than undo all our efforts at Christian character building.

For a century Christians have been seeking to evangelize non-Christian lands. Can we be so shortsighted as to send missionaries abroad to win peoples to Christ and at the same time be oblivious to foreign policies of our government which tend to alienate those we seek to win and which may even lead us all to the brink of war?

How shall we awaken the sleeping power of Christian people for social righteousness?

Obviously the minister must bring these concerns into his preaching program alongside the other essential elements of a well-rounded Christian message. In his interpretation of the Bible and biblical religion he will make it clear that this is no modern innovation tacked on to the ancient gospel, but it is the inevitable consequence of the doctrine of the Kingdom of God and of our traditional Christian concern for the character and welfare of persons. When he has occasion to refer to current social issues in the pulpit, the minister will seek not so much to "cover the news" as to uncover its significance for the Christian conscience.

Materials Available for Study

Church classes will want to study the bases for Christian social action and also specific problems of a community, national, or world character. Excellent resource materials and elective study courses are available. Every layman should try to keep up with the reports and study conferences of the National Council on such issues as *The Christian and His Daily Work, The Church and Segregation, The Churches and World Order.* The Committee on Christian Action and Community Service will find many ways of bringing these emphases into the educational program of the church, as well as into the study programs of women's, men's, and youth fellowships.

But study is not enough. The object of preaching and study will be action—intelligent Christian action. This is an area in which most churches are merely beginning to feel their way. Others have made considerable strides and have developed techniques and procedures which have not only achieved significant results, but have won the confidence and the support of the people. A great deal of harm can be done through unwise or precipitous action. Still it may be better in the long run to make a few mistakes than to sleep on through the revolution which is taking place in the world's life.

THE structure of prayer," says Arthur A. Rouner in his book *When a Man Prays,* "rests on a foundation of four cornerstones. The fact and character of God is the first. The nature of man is the second. The architecture of the universe is the third. And the proper relationship between man and his God—and his fellowmen is the fourth."

The only point we would argue is the third. His contention that prayer depends in part for its validity on the architecture of the universe is to be questioned. He leans heavily on the new physical sciences. He discusses the dynamic nature of matter, the structure of the atom, and such related themes in a fascinating way. He is familiar with the new physics and tries by analogy to prove the validity of prayer.

This business of trying to rest religion on scientific insights has been tried for a long time. Henry Drummond tried it more than half a century ago in his *Natural Law in the Spiritual World.* In that famous work he was seeking to harmonize Darwinian evolution and religion. We prefer to believe that the descriptive sciences have their own field of interest and method of seeking reality, and that religion has a different basis of logic. Man prayed long before he developed the new physical sciences and will continue to pray long after these new insights have been outmoded by something more complex and mysterious.

A. GRAHAM IKIN in her *Life, Faith, and Prayer* would agree that the needs of man form one of the cornerstones of prayer, and she would go further and say that the better our understanding of human nature the stronger is our foundation for the practice of prayer. Like Leslie Weatherhead, who writes the introduction to her book, she is a psychologist. Psychology can help a man not only in understanding himself but it will also assist him in identifying those elements of religion which serve his maturity. In this case, science is an accessory to religion but not a substitute for it. However, the logic of one does not depend on the logic of the other.

MOST preachers would profit by reading at least one book on preaching each year. Such a book would make a good vacation companion. We would suggest Walter Russell Bowie's book by the simple title, *Preaching,* for its maturity and comprehensiveness. In this work, preaching is defined as the high art of communication. The preacher has a three-fold opportunity as a mediator, a pastor and a director of life. In his work he has the rich resources of both the Old and New Testaments, and the author makes important suggestions as to the use of this biblical literature. He has a careful discussion of the relation of theology to life, and four chapters treat the construction and delivery of the sermon. Dr. Bowie is both a practicer and a teacher of the art of preaching, and his book is probably a product of his classroom lectures.

FRANK H. CALDWELL has a little book on preaching, dealing with technique, which he calls *Preaching Angles.* He discusses the use of texts, biographical

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—Photo by Henderson

This 20-man canoe is dwarfed by the calmly flowing waters of a great African river, the Ishuapa. It was on a similar river, the Momboyo, that Mr. and Mrs. Tillery set out from Lotumbe to visit the interior. Both rivers flow into the Congo.

The Queen with the Dirty Shirt

A Missionary to Africa Tells the Story of Her First Trek to the Interior

By MERLE TILLERY*

WELL, you looked like a queen, riding along on the *tipoi*." Ralph, my husband, told me that as I alighted from the wicker chair tied to two long poles where I had been sitting while four burly men—two in front and two in the rear—carried me across the swamp. Simultaneously I said, "My blouse is getting dirty, isn't it?" Then we laughed and I added, "I guess I can be called 'the queen with the dirty shirt.' "

The *tipoi* was just one mode of transportation we used on a recent trip to the back country. It was my first time to go into the "bush," although my husband has made many such trips.

We started from our home in Lotumbe one cool bright morning in a native dugout with an outboard motor and traveled about two hours up river to a big state post. Here we tied our canoe, covered the motor and other equipment with a tarpaulin, and stored the paddles with an African clerk until our return.

After getting everything assembled we started off on our bicycles, following a truck road for several miles and carrying our hats, sweaters, raincoats and noon lunch with us. Richard, our five-year-old son, traveled de luxe on a little wicker chair fastened to the luggage carrier of his Daddy's bike. I had not been accustomed to riding a bicycle any distance, and so I soon found that I tired easily, thus necessitating frequent rests. We often had to push our bicycles up a hill, but oh, how refreshing was the free ride down!

We stayed every night of our sojourn of a week in African mud houses. The occupants had moved out and left them as clean as a mud house can be made. There were always tables and chairs for us and African beds made from poles and mats. On these beds we put our air mattresses, sheets and blankets, stretched up our mosquito nets and spent a most comfortable night.

Before we left home I knew fairly well what to expect, but I never did quite get used to living on nothing but a dirt floor. We dared not step out of bed on the bare floor; every time a towel dropped it was dirty; and if the table was set for a meal, the wash basin was on the floor where we stooped to wash our hands.

For a bath we stood on a big, clean banana leaf and dabbled in water which had been carried a long distance in gourds.

In each village where we stopped the people brought in food. Sometimes it was an outright gift; other times

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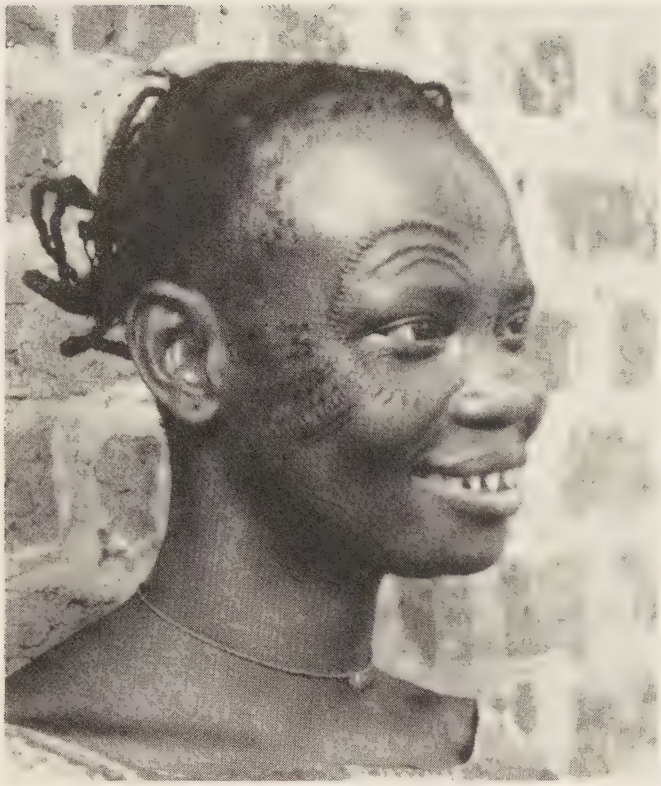

—Photo by Baker

Tribal markings show clearly on the face of this African woman who lives in the vicinity of the Mondombe mission station.

they brought it as sort of a market; and before we left we gave a cash gift to balance the amount of food brought. Among foods usually brought were chickens, eggs, bananas, pineapples, tomatoes, onions and papaya.

Drinking water was always quite a problem since we never take a drink unless we know the water has been boiled. We would boil a big pot of water in the evening and by morning it would be cool, of course. Then we would strain it through a clean cloth and store it in our water bottles; thus we had good drinking water until the procedure was repeated.

I haven't mentioned our companions. Always with us on their own bikes were our cook and the two evangelistic leaders who help Ralph in all his back country church work. These two evangelists are level-headed men and of course understand the problems of their people.

We Cross the Swamp

The hours on the path were always interesting. After we left the truck road we hit a big swamp and there is where I took to the *tipoi,* my first experience in such a conveyance. As we started across the swamp the carriers immediately stepped off into black water to their knees. We edged through the narrow path, dodging trees and vines; then they would climb up over logs, feeling their way around tree roots and slippery sticks. After about ten minutes I decided that they knew more about this swamp than I did, so I relaxed and decided to enjoy it.

The forest was beautiful. I glanced up through the treetops to see the sunlight filtering through and heard many bird calls which never failed to catch my attention.

At one point we came to an improvised bridge made of little logs about six inches in diameter. The first carrier stepped up and Snap! went the log, sending him into the water. Of course, my chair suddenly tipped forward and I started to grab for anything I could reach. I even visualized just what I'd do if I hit the water. But my faithful carriers saved the day and assured me that I was perfectly safe.

After we reached dry land again I asked them to stop and I got out of my chair, feeling a good bit wiser than when I got in. Ralph wearing tennis shoes, waded the swamp, but he acted like an old hand at it. Richard was carried on the shoulders of Bokanya, one of the evangelists, so it turned out to be quite a lark for a five-year-old.

The Forest Path Was Different

The path after the swamp was altogether different from the truck road we had left. On the truck road we had to battle with sand and gravel but it was wide and sunny. Now we were on a forest path which was narrow and the grass was not too well cut down. Our greatest handicaps were the little invisible tree stumps which proved to be our undoing if the pedal of the bicycle hit them.

One of the most interesting villages through which we passed was what we term a "tribal" village. The people in this Botswa tribe were, and still are, we hear, primarily slaves to the neighboring tribes. They have a tendency to be shorter than the other people and have a marked facial distinction. They were the most naked of all the people we saw.

As we came to the edge of their village the first ones to see us gave a call to notify the others that we were coming. Then they started following us, screaming and yelling out cries of exclamation. Things were relatively calm as they saw Ralph and me, but when they caught sight of Richard they went crazy. Seeing white people was unusual enough, but to see a white child was beyond all comprehension.

Followed by Screaming Crowd

We rolled on through the village, which was a large one, and the crowd gained in size and momentum. By the time we were ready to leave the outskirts on the other side, we must have had at least one hundred women and children running after us and screaming. That wasn't the end of it either; they followed us far into the forest before they gave up and decided to return home.

These tribal people seem strange to us, for in some respects they seem to resemble animals more than people. Many times I reminded myself that all the people we encountered were created by God and were his children the same as we.

The real purpose of our trip was to hold the last of a series of ingatherings which were being held throughout our entire Lotumbe area. The village to which we were going was expecting us. As we approached it we saw that the path was lined with palm branches tied to

the fence and people were grouped along the side. First were the teachers and preachers who had come for this meeting. We paused while they sang a verse of a hymn and then we greeted them. This was repeated all down the row through the students of the local school, the elders of the church and, lastly, the women.

The schedule for the ingathering was set up like all other such meetings Ralph has conducted this year. At six in the morning we had a worship service with singing, preaching and communion. After that we ate our breakfast while those in attendance continued with classes and singing.

Part of World-wide Movement

At nine was another preaching service, at which time Ralph brought them up-to-date on Protestant missions in Congo, telling them about celebrations being held commemorating the seventy-fifth anniversary of Protestantism in Congo. He also told them what other missions were doing in Congo and tried to help them feel they were a part of a world-wide movement, not just of their own little communities.

At ten everyone was dismissed, for that is the African breakfast hour. From eleven till one they brought offerings from their churches and had them recorded. After an hour's rest they discussed various problems of the teachers and preachers from two o'clock until four.

At five was another preaching service. The theme for the entire conference was "Life" and we were thrilled to hear the sermons which our African brethren preached. At seven in the evening Ralph showed film strips on the life of Christ, using the new Coleman projector which his Living Link church had sent.

During the free hours people stood around in groups and talked, children played, and in general there was a hubbub. The ways of the white folk were quite a curiosity to every one. Every time we sat down to eat a meal we would have to clear the windows and doors of people wanting to see what was going on.

Little Privacy Possible

There is very little privacy in such a place, even for brushing one's teeth. Very often I sought the peace and quiet of the room where we slept and where people could not look in, for living such a public life is a little hard on the nerves.

All this rest put me in good shape for the long trip home. I had gained confidence in my ability to ride a bicycle, so we traveled right along. We left our village one afternoon about three and traveled to the first village where we have a big church and school. That evening we held services.

The next morning we had no idea of reaching Lotumbe that evening, but everything went along nicely and when we reached the place where we had planned to spend the night it was only noon. So we sped along down the truck road to the place where we had left our canoe and motor. Here we saw a sight that shocked us. The dry season had begun, and during the week we were gone the water in this little inlet off the main river had dropped several feet. It was so shallow the motor could not be used, so we had to depend on paddles.

You remember we had stored them with an African clerk. Our first and only bit of bad luck now hit us, for the house in which the paddles had been stored had burned! The ruins were still smoking. Our hearts sank.

But we were not too discouraged. In fact, on second thought we rejoiced, for we had not stored the motor nor the gasoline as we thought at first we would do. With poles we pulled ourselves through the shallow part of the water, and on arriving in the main river we started the motor. We traveled Lotumbe-way through the cool of the evening. Upon our arrival, just at dusk, home never did look so good.

The "queen with the dirty shirt" had returned home, *home,* back to a bathtub, back to a floor beneath her feet, back to the privacy our houses afford, back to cooled drinking water—but a wiser and more sympathetic person.

These our African colleagues, who comprise the church in Congo, are God's children and how well they know the freedom that is theirs when they tune their lives to the love of Christ. Jesus said, "I am the way," and the Congolese Christians accept that at its face value.

Below are two village elders in a back-country area of Congo.
—Photo by Lewis

India Through a Century

Christian Missions Today Are Carried On in a New Climate

By D. A. McGAVRAN

Dr. and Mrs. D. A. McGavran

EDITORIAL NOTE: *This article by Dr. McGavran, a missionary to India with The United Christian Missionary Society since 1923, is the second of two articles about the Anderson-McGavran family which this summer rounds out one hundred years of missionary service in India.*

A HUNDRED years ago this year my grandfather, J. H. Anderson, came to India in a sailing vessel around the Cape of Good Hope, taking about six months for the journey. Since that time some member of my immediate family has always been on missionary service in India. Our total years of service add up to about 279. Nineteen hundred and fifty-four seems a good year in which to pause for a moment and look back over the advance of the Christian faith in this great sister land of India during the last century.

Eighteen hundred and fifty-four was not just a hundred years ago! It was aeons ago. In no hundred years of history has the human race advanced so far and so fast as in the last hundred years.

It is difficult, if not impossible, for us to understand the world of 1854. It was not merely a day of sailing vessels, oxcarts, camel trains, hand looms, with jungle unlimited, tigers, panthers, wolves and hyenas on the outskirts of every village, town and city in all India. It was not only a day when there was no knowledge of modern medicine and malaria was supposed to be caused by bad air. It was also a day when men accepted as axiomatic that there were inferior and superior races, that not much could be done to improve the physical lot of mankind, and that war, pestilence and famine were unavoidable fellow-travelers on our journey through this vale of tears.

Above are shown Mr. and Mrs. John Grafton McGavran as they appeared in 1920. Mr. McGavran began his missionary career in India in 1891. Mrs. McGavran, mother of D. A. McGavran, was the daughter of Mr. and Mrs. James H. Anderson who went to India in 1854, beginning this family's century of service.

What a different picture 1954 presents! The conquest of nature, the speed of travel, the concept of one world, the equality of the races, the vast advances of modern medicine, the tremendous pressure of population filling up the earth at a frightening speed, the belief that we can mold this sorry earth into a better place in which to live, the rise of an eastern nationalism which intensely resents any thought of domination by the West—missions are carried on today in this new climate.

Caste Rules Were Strict

A century ago in India the Hindu civilization was essentially Hindu. The concept of three upper castes resting comfortably on a great fourth (and fifth) caste of semi-slaves and serfs, inferiors, "little people," was never challenged. It was accepted as God-given. Caste rules were strict. Untouchables who failed to give due respect to their upper castes were severely dealt with—and there was no wide-spread resentment on the part of the Untouchables at this their station in life.

When my grandfather would visit a high-caste home, the place where he sat and walked would afterwards be washed with cowdung to render it pure again. Except for the very few in large centers like Calcutta, there was on the part of the people little consciousness of the outside world. The rule of England was accepted as the rule of the Moghuls had been—without much resentment, without any feeling of coercion.

But today the Hinduism of India has been somewhat modified. While the heart of the religion remains unaltered, belief in untouchability has been badly shaken. There are still homes where I visit in which places polluted by my sitting are washed with cowdung to render them pure after my departure—but these are very few. In most Hindu homes I am accepted as any other guest would be, despite the fact that I am—as are all foreigners—officially an Untouchable. The great mass of the Untouchables—in order to keep them in the Hindu fold politically—are being given increasing rights. Their children are admitted to schools, encouraged to go to schools, allowed the use of wells and temples.

It is also true, however, that Hinduism has in these years framed a defense against Christianity. So that while its baser features have been largely eliminated, its system remains largely untouched. To use a military metaphor, it has withdrawn from its more vulnerable salients. The defense it has worked out depends also in large measure on a carefully developed picture of the despicable characteristics of the Christian West—painted as war loving, imperialistic, full of white racial pride, and terrifically licentious and sex mad. "Why should we turn from Hinduism to Christianity when this disgusting kind of life is what Christianity produces?" is today's defense.

In 1854 Great Britain was the chief missionary power. Americans were just coming to conviction concerning missionary activity. The Disciples of Christ then had practically no missionaries outside America. Yet British missionary societies had a higher status with government than did American and German societies. They were, so to speak, the official missionary societies.

Mr. and Mrs. James H. Anderson, grandparents of D. A. McGavran, are shown above as they appeared just before leaving England to begin their missionary service in India. The picture, a family heirloom, was taken in London in 1854 as a daguerreotype.

Today in 1954 American missionary societies and American missionaries are much more numerous than British. American missionaries outnumber British at most gatherings. Though the prestige of the Anglican church and the assumption of some that it is the real church and all others are "non-conformists" still bolsters up the British position, the change of weightage is very noticeable. However, this change, which makes Americans the predominant missionary force in India today, is overshadowed by the further change which reduces both British and American missionary societies and all missionaries to a subordinate position under the Indian churches.

Each Society Was Independent

When J. H. Anderson came to India, missionary societies chose their fields of work with a minimum of consultation. Denominations felt themselves very separate. Each society was an independent organization and settled where it thought best. It is a great testimony to the inherent cooperativeness and love of Christians that for the most part there was so little overlapping and so little friction.

But today in each province there is a Christian Council which meets regularly each year. There are conventions and meetings of committees, hospital boards, education societies and leprosy study groups which bring together Christian leaders of all denominations, both foreign and national, many times a year, and which involve a tremendous amount of consultation and cooperative labor.

The Christian enterprise can be proud of the essential unity which animates its ranks throughout India today. There may still be separate churches, but they are more separate in geography than in any other way. Their members are all recognized as Christians. They eat together, intermarry and share one another's joys and sorrows. They form a great unity in the face of thousands of people of caste who cannot eat with or marry those of any other caste.

In 1854 the number of Christians in India was small. As I write I do not have the official figures but it is safe to say that there were not then 100,000 Protestants in all India, and including the Romans and Syrians, probably not a million. Today there are almost 4,000,000 Protestant Christians in India and nearly 10,000,000 in all.

A century ago—only a century ago—Indian Christians were unknown at western church meetings. But today Indian Christian leaders are always present at world gatherings. The World Convention of Churches of Christ has Indian officers. Two great ecumenical conferences have been held in India. A cordial invitation goes to Disciples from our own Indian churches to hold our 1960 World Convention in India!

Disciples Adopt New Field

True, our own Mission to India landed in a particularly hard and stony section and our own Disciples of Christ are small in number. But as these hundred years close we have adopted a new fertile field in India, where in 1953 there were 1000 baptisms. The end of the next 100 years will doubtless find us a numerous people.

The churches of Jesus Christ have been planted in India. Christians number 10,000,000 souls. They are stout Christians. Their churches are numerous and well led. Their Bible colleges are scattered up and down the land. If we can assist these churches wisely, patiently and vigorously, the next hundred years will see enormous growth both in numbers and in devotion. My grandfather looks down on the progress of this Christian movement with great joy! And so does his Master!

New Hearts for Our Cities

By GENEVIEVE BROWN*

A RECENT headline in *Newsweek* read, "New Hearts for Our Cities." The article told of plans for "replacing the downtown hearts" of various American cities. These inner areas, now ugly and run down, are to be replaced by spectacular new centers dedicated to business, cultural activities, and modern apartment housing.

Such transformation will be costly—the plans run into the hundreds of millions of dollars. Pittsburgh has already spent two million dollars to build its Golden Triangle, and is now clearing an additional 106 acres of slums. These huge investments are necessary, say the city fathers. "The cost of squalor is too high," they assert. "The only plan is the big plan."

The church, too, is beginning to look at the cities of the land with a new eye of appraisal and of concern. It, too, covets "new hearts for our cities."

The church is concerned for the *people* of the city. The people of the inner city slums, that they shall be better housed? Yes. But also that their spiritual needs shall be met. And this concern is not only for the underprivileged and the down-and-outers of the inner city. The church is equally concerned for the "up-and-outers" of the great apartment areas, the choice residential sections, and the burgeoning Suburbias that continue to spring up almost overnight round about our major cities.

City Is Greatest Mission Field

The city today is being recognized as North America's greatest mission field. Here is the new frontier of home missions, confronting the church with great new opportunities and difficult new problems.

The growth of the cities of the United States in the past two decades presents the challenge of sheer *numbers* to be ministered to. Sixty-four per cent of our entire population is urban, more than half of these being in cities of more than 100,000.

The *mobility* of most of that segment of the population, forced by the very nature of modern business and industry to be here today and gone tomorrow, adds the further challenge of serving large rootless and impermanent constituencies, of ministering to a "procession" possessed by a "transient psychology."

Great *population shifts,* in which people are more or less permanently transplanted from one area to another, call for churches to be established in entirely new communities, or for old churches to adapt their programs to meet the needs of new constituencies.

"New occasions teach new duties" was never truer than in the realm of city mission work today. No longer will the old *laissez faire* approach in the planting of churches suffice. Cooperation and comity are the watchwords of the new urban strategy. Nor can the long-established city church carry on "business as usual" in the face of a changed neighborhood with wholly new needs to be met. Its program must be flexible; its leaders must possess dedicated imagination.

So we find home missions, state societies, councils of churches and city associations studying cities and their population trends, seeking to determine where churches are most needed and by whom they should be established, mobilizing new sources of money and of personnel, counseling with and sometimes helping churches in changing situations to modify their programs—all in an effort to meet the opportunities and the demands of this strategic frontier, the city.

Final responsibility for the church's witness and ministry to the hearts of our cities, however, rests upon the church members in the pews. It is our sense of mission and the degree of our concern and commitment to this comparatively new area of missionary responsibility that will determine whether the dwellers in our cities will be reached with the gospel of Jesus Christ. For this reason, the major Protestant churches of the United States and Canada have chosen "The City" as the home mission study theme in the missionary year, 1954-55.

Together We Learn

Together we shall seek to learn what this new home missions frontier is, and why it is important. What are the peculiar problems of city areas? How are Protestant churches meeting these problems?

As Disciples, we shall ask: What is our own brotherhood doing? What more should we do? How can we expand the program of our work nationally through the division of home missions of The United Christian Missionary Society? How can we strengthen the hands of our state societies, and our city associations working for us in this important area of home missions? What does this new frontier demand of us in intelligent interest, money, prayer?

This study of the city should engage the earnest attention of all our churches, not only of the churches in cities. Rural churches, too, are concerned with the mission of the church in North America. The Christianization of urban life is a vital phase of that mission, undoubtedly the phase most fraught with significance for American life today.

The meeting of the needs of this frontier will be costly. It will require generous investment of money and of life. Imaginative and courageous planning will be needed. Daniel H. Burnham, the city planner who conceived Chicago's famous Lake Shore Drive, might have been speaking to the church today when he said, "Make no little plans. They have no magic to stir men's blood." Only great plans and great dedication can make the cities of North America become cities of God.

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*Miss Brown is executive secretary of the department of missionary education in The United Christian Missionary Society.

A Few Hundred Souls amid Eight Million

By LOUISE MOSELEY*

These Puerto Ricans who are worshiping at Second Church in the Bronx denote a trend of the times. Second Church has been an English-speaking congregation for nearly a century; but as Puerto Ricans have moved into the community it has adapted itself to change, holding Sunday morning services in English and afternoon services in Spanish.

The Disciples of Christ in New York City

A CHRISTIAN church minister resigned his pulpit in New York City a few months ago, saying that he was looking for "a smaller evil." Many a churchman wonders with him if the Christian minority will ever be able to reach the masses of people in the world's largest city. The question of how to cope with problems accompanying mass movements of people perplexes most churches in metropolitan New York.

Disciples of Christ churches now functioning in New York City are few in comparison with the hundreds of prospective parishes all about them. But every existing agency and institution there is too small to serve adequately. Waves of moving people engulf every institution in the city, including the church. The population shifts continually, into and out of and within the city's five boroughs. This creates over-demands for services of public and private schools, housing projects, youth organizations, welfare offices and like agencies.

In June, 1953, the New York City Housing Authority had 200,000 families on its waiting list and continued to receive applications at the rate of 60,000 a year. All of these people were in serious need of better living quarters, according to a report by Meryl Ruoss, study director for the Protestant Council of the City of New York. Mr. Ruoss pointed out that new slums are being created faster than the city can clear them away.

From the start, New York has grown from immigrations of people in search of opportunity. First they came from Europe, but in recent years the inflow of job-hunting Puerto Ricans, and Negroes from the

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

PHOTOS BY EAST-WEST FROM BLACK STAR

Leland Gartrell (left), graduate ministerial student, and Lynn Draper, administrative director of Park Avenue Church in Manhattan, study a map of New York City as part of the survey being made for a committee of the Disciples Missionary Union.

Southern United States, has surpassed all other immigrations into the city. Of the nearly eight million persons living in Manhattan, the Bronx, Brooklyn, Queens and Richmond boroughs, the 1950 census showed ten per cent to be Negroes and five per cent Puerto Ricans.

Census figures show a population trend in New York City which should bring Protestant churches up with a start. As Puerto Ricans and Negroes move into Manhattan, Brooklyn and the Bronx, middle-class whites are moving out into suburban counties. Membership of Protestant churches in this city, as elsewhere in the United States, is largely composed of middle-class whites. The Protestant Council study director estimates that by 1970, on the basis of current trends, non-whites may make up forty-five per cent of the city's population. In the light of these facts, he warns that Protestant churches in New York cannot remain "lily white" and continue to function.

1,500 Protestant Churches

Religiously, the city of New York is chiefly Roman Catholic and Jewish, but about 1,500 Protestant churches are organized and serving in the metropolitan area. Church buildings do not dominate the scene. Most of them are inconspicuous among towering office buildings. Occasionally a spire breaks the ranks of apartment houses that fall away from the eye into an infinity of city blocks.

Masses of people continually pour in and out of subway exits, busses and doorways, soberly intent upon getting somewhere fast. In railroad stations at rush hours the soft patter of commuters' feet recalls the sound of thousands of sheep crossing a pavement. By contrast, on Sundays in some sections a lonely stillness sharpens the city-dweller's need for friends.

Against this background, fifteen Disciples of Christ churches are working and worshiping in New York

Below, Richard Saunders, pastor of Stuyvesant Heights Church in Brooklyn, talks with a parishioner. Like all city pastors, he faces the problem of keeping up with a moving membership.

City. Of these, three have largely white memberships. They are the Park Avenue Church in Manhattan, and the Flatbush and Ridgewood churches in Brooklyn. Puerto Rican Disciples have two organized churches—La Hermosa in the East Harlem section of Manhattan and Second Church in the Bronx, where a dwindling white congregation shares its building facilities. In Brooklyn, ten Negro congregations show interest in cooperating as Disciple churches, while a number of other Negro groups function more or less independently. The cooperating churches are the Stuyvesant Heights, Williamsburg, Fountain, Friendly, Calvary, Mt. Zion, St. Luke's, St. Paul's, St. Philip's and Friendship churches.

Mission Groups Meet in Homes

In addition to the organized congregations, several mission groups meet in homes or store buildings. The two Puerto Rican churches sponsor weekly prayer meetings, one in Brooklyn and another in the West Harlem section of Manhattan. Mission work among Negroes of West Harlem is being undertaken by a former pastor of the Stuyvesant Heights Church, R. E. Hancock, with backing from The United Christian Missionary Society.

Historical Survey Being Made

Disciples of Christ have been organized and have worshiped in New York City for 144 years. The churches have an interesting history which caught the imagination of a ministerial student from Clay Center, Nebraska, about a year ago when he was casting about for a subject for his B.D. thesis at Union Theological Seminary. The young man is Leland Gartrell, student minister at the Ridgewood Church in Brooklyn. He began by compiling data on the churches for the Disciples Missionary Union, an organization which for over fifty years has fostered fellowship among Disciple ministers and church members in metropolitan New York and New Jersey.

Mr. Gartrell's survey is being carried forward with support from the New York and New Jersey Christian Missionary Society and the United Society. Findings are submitted in meetings of the church extension committee of the Disciples Missionary Union. As Mr. Gartrell puts it, the facts are assembled in the hope that they "may have some part in revitalizing whatever witness the Disciples may bring to the area."

Contrasting places of worship in Brooklyn are depicted in the traditional formality of Williamsburg Church (above), where the pastor, Roger Williams (in vestments), greets parishioners, and the "store-front" Fountain Church (left), which meets in a hall above the grocery market. The pastor, J. Rice, stands in the church's doorway.

Lay people in Puerto Rican churches are almost as active as their pastors, engaging in home visitation and mission work. At left, Fernando Garcia and Mrs. Antonio Torres, members of Second Church in the Bronx, call on a family. Above, a young layman leads a song service at La Hermosa Church in Harlem. Lay people also go out from these churches to conduct missions.

The study calls attention to several characteristics of Disciple churches which both hamper and help their efforts in a city situation. For one thing, Disciples of Christ are generally poor record-keepers. Churches and councils of Disciple groups often find it difficult to strengthen their witness because they know so little of either their own history or current work in their cities.

Self-directing local groups, owing allegiance to no central authority or planning body, the Disciples in New York have moved by starts and stops through the years. From time to time individual members have seen a need and started mission work only to see it die for lack of coordinated planning and support. Small groups have come together for prayer and communion in homes or public halls. Preachers have been called and buildings purchased. Then, due to a shift in population or some disagreement over church discipline, the churches have dissolved, joined forces with other groups, or split into smaller bands.

Freedom of individual action, however, can be one of the Disciples' strongest points in urban centers. As a community changes, a Disciple church is able to alter its approach to the situation quickly and of its own accord, without waiting for a directive from any other administrative body.

Participation of Disciples in interdenominational councils has been active in New York, as elsewhere in

Tiny La Hermosa Church is overcrowded every Sunday. This class of juniors jams a hall between stairways at the back of the church. The minister, Domingo Rodriguez, is shown standing in front beside the teacher.

the brotherhood. Several pastors have a long record of leadership in the Protestant Council of the City of New York, committees of the old Federal Council and departments of the National Council of Churches.

The low level of stewardship among Disciples of Christ has had a bearing upon the fact that institutional city mission work, which is expensive, has not flourished under Disciple sponsorship in New York. The coming of Puerto Rican Christians to the mainland can have a stimulating effect upon stewardship practices of the other congregations, for Puerto Ricans are good stewards. La Hermosa Church, tightly packed in between shabby tenements of East Harlem, is a self-supporting congregation which employs a community welfare worker and carries on extension work largely with lay leadership.

Churches Are a Cross Section

Disciples of Christ churches in New York City present a fair cross section of the urban brotherhood. There is the Park Avenue Church with its fine Gothic building, a functionally organized board and several nationally known interdenominational leaders in its membership. There are the "store-front" groups in Brooklyn, worshiping in rented rooms above cafes and stores. Midway between these extremes are the Flatbush, Ridgewood, Williamsburg and Stuyvesant Heights churches, housed in buildings of their own, carrying on programs similar to those of churches in smaller urban communities across the nation.

The Disciple churches in New York City count around 3,000 members, according to reports in the D.M.U. survey. A handful of people in metropolitan New York, but dedicated minorities often accomplish things which indifferent majorities cannot. Who can say what these few hundred believers, if willing to deal with changes in community life, may achieve in the midst of eight million people?

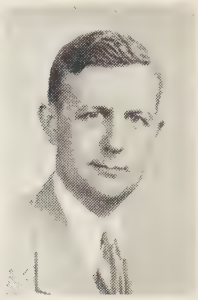
Members of the Ridgewood Church in Brooklyn are greeted by their student minister, Leland Gartrell, following a Sunday service. Started in 1909 as a mission of the Disciples Missionary Union, this congregation has rendered many community services, especially during the 1920's when it enjoyed the liberal leadership of such pastors as Kirby Page and Timothy Tinsley.

Interdenominational activity of Disciple ministers is demonstrated by Hugh Darsie (right), pastor of the Flatbush Church in Brooklyn, a member of the General Board of the National Council of Churches and secretary of the Council's Joint Department of Evangelism. Others pictured are (left to right), H. H. McConnell, E. G. Homrighausen, and Berlyn V. Farris, executive director of the Department of Evangelism.

WORLD CALL

A City Secretary, Minister And Layman Write About

Teamwork in Kansas City



Mr. Sheafor

INTRODUCTION by ROLLAND H. SHEAFOR*

MANY factors enter into the successful establishment of a new congregation. Among the foremost considerations in such a project are, first, guidance and support of the project by concerned congregations and organizations; second, provision of effective ministerial leadership for the infant group; and third, enlistment of people who are willing to become members of the new congregation.

On these pages appear the comments of three persons intimately involved in particular projects. They are a secretary of a city association of churches, a minister of a new congregation, and a member of a newly established church. The minister represents the Overland Park Christian Church in Overland Park, Kansas. The layman represents the Park Hill Christian Church, Parkville, Missouri. The sponsors of both new congregations are the churches in the Kansas City area expressing themselves through The Christian Church Commission of Kansas City.

The comments are of unusual interest at this time when Disciples of Christ are being challenged to meet their responsibilities in the establishment of new churches.

City Secretary

By WAYNE E. TESTERMAN
Executive Secretary, The Christian Church Commission of Kansas City

THE growth of suburban areas has been so rapid during the past fifteen years that individual churches or groups by themselves have been unable to establish a sufficient number of new churches to take care of the growth adequately.

The rapid growth of suburban areas can be illustrated by one high school district in the Kansas City area. In 1944 there was an enrollment of 3,741 in the elementary school and 1,139 in the high school, a total of 4,880 for the entire district. In 1954 there are 9,990 in kindergarten and the first six grades, 2,710 in the junior high grade, and 1,778 in the senior high grade, a total of 14,478 for the same district. These statistics show an increase of about 1,000 boys and girls in the public schools each year for the ten-year period.

In order to meet this growing demand, the Disciples of Christ churches of the Kansas City area decided to pool their resources. A plan was inaugurated whereby the churches would voluntarily contribute to a common fund to help establish new congregations. The proposed program was presented to the various churches, and the church boards and congregations were asked to give their full approval and to show their willingness to participate together. Committees were appointed to study the suburban areas, and sites were selected. Cooperatively the churches proceeded to organize and establish new churches through The Christian Church Commission.

With the establishment of the first new congregation, churches participating cooperatively in the venture took a great pride in the part they had shared. Members of particular congregations would point to the new church established and say, "There, we helped in that!" There also was an overall pride in the achievement of Disciples of the area. This was closely akin to that which an individual receives from participating on a winning team.

Members Interested

Members of the cooperating congregations followed closely the development of each new venture and cheered their workers on to greater efforts. This cooperation in establishing new churches in the area has brought our churches closer together. It has caused members of one congregation to become acquainted with members of another.

The cooperative effort of the churches in the Kansas City area in establishing new churches has been bearing fruit:

1. New churches have been opened, which means that previously unchurched areas now have Sunday schools and churches where boys and girls and men and women may study and worship God.
2. An opportunity has been afforded for a fuller expression of stewardship, a stewardship of the whole of life.
3. An enriching fellowship among the churches has developed. Each month the executive committee, representing several congregations, meets to care for business matters. Each quarter, five or more representatives from each church of the area come together to review the work done and to discuss the plans for the future.
4. Cooperation gives stability to the new congregation, and it removes the atmosphere of uncertainty and fear of failure.
5. A new congregation becomes the personification of the total spirit and life of those churches cooperating. As the minister of an older church participating in The Christian Church Commission expressed it, "*We* are the Commission. The Commission is the churches. It is just church life expressed cooperatively."

*Mr. Sheafor is treasurer of the Board of Church Extension of the Disciples of Christ.

Minister

By FORREST HAGGARD
Minister, Overland Park Christian Church
Overland Park, Kansas

THE questing spirit, challenge and opportunity of a mission church can stir up the flame of service within the soul of a man. That is what happened to me as I stood on a windswept hill overlooking Overland Park, Kansas. Here where stood a field of corn would soon stand a church. Here where only a handful had faith to start would many soon crowd into two church services. An eagerness to learn, and the power to grow and become, are attributes of a mission church.

Mr. Haggard

There is a personal challenge in a mission church, for it requires that the minister be well acquainted with a total church program. One learns by teaching. A church is created over night and it needs organization. A Sunday school is brought into being and crowded to capacity before anyone can train leadership, study methods or evaluate materials. People wait to see the pastor for counsel before the building is completed.

On Sunday morning the preacher faces a congregation of young families. The majority have no real religious background; the rest come from every religious body imaginable. All are willing to give more time to their church than their minister did when he had a student point in seminary. The minister feels like a leader who must strive desperately to study and to keep in front of his group.

But with this spirit and challenge comes the opportunity. Here one can form and mold. Here one has opportunity to create and build. But there is a danger, for every flaw, every hurried and undisciplined study comes to light. In a mission church one learns the truth that a man may plant and water, but only God gives the increase and growth.

Layman

By GLEN MORGAN
Park Hill Christian Church
Parkville, Missouri

ONE year ago our family made a decision that pointed to a whole new life for us. It was a decision that we shall never regret. We transferred our active membership from Independence Boulevard Christian Church in Kansas City to a brand new Christian congregation in our home community. In fact, the infant church was drawing its first breath.

It was not an easy decision. My wife and I had met while living in northeast Kansas City and attending a large Sunday school class at Independence Boulevard Church. Our relatives, our friends and all our social life were there. I had been ordained as a deacon a year before; my wife was active in the women's work and in the dramatics department. So our leaving meant giving up all these opportunities.

But what could be more important than building the Kingdom of God, particularly in one's own community? We loved our suburban home, and with our young daughter we could visualize the need for a home church in a growing community. How much we could do to further progress as well as witness for Christ!

The small number in the new church did not matter. We discovered fine new friends to add to the old and were even closer to them because of this great common cause. We saved time and energy in commuting locally, compared to the distance through heavy traffic to the city church. Stewardship never was very important to us before. Now we actually can practice it and realize the spiritual and material values from it.

Building a Church

It is one thing to attend church; it is another to build one. But we know that the work which consumes time and energy is not in vain. "We can see where we're going," as one woman put it.

Our difficulties are many, but we now have a membership of more than eighty persons; and we know of many more who plan to join us, pooling their faith, courage and convictions in this great cause. When we break ground for the new building, there will be both smiles and tears and a great sense of pride and satisfaction in that we have helped build a new church.

In the photo below are Mr. and Mrs. Glen Morgan signing the charter roll of the Park Hill Christian Church in Parkville, Missouri. At their left is Wayne E. Testerman, the executive secretary of The Christian Church Commission of Kansas City.

WORLD CALL

In Portland—
We Believe in the Downtown Church

By MYRON C. COLE*

THIS parking problem is terrific! Why, I had to drive around the block three times before I could find a spot to squeeze into. I think we ought to move the church out to one of the suburbs."

Another member of the congregation spoke in reply, "I agree. Our property downtown here presents many disagreeable factors. And it is very valuable. Why, it could be sold for almost enough money to erect a modern church structure in a less crowded part of the city."

Before jumping to conclusions based on these remarks by earnest church members, let us define the downtown church, see if it has a place in the American community and if it fills a need that would otherwise be unmet. What is the influence of the downtown church on city life and how does it differ from the metropolitan church, the neighborhood church, and the social center type of church—all of which exist in any large American city?

I shall never forget my experience as a young man who was very happy in the only Christian church in my city of five thousand. I was completely satisfied in my service to a congregation of five hundred souls.

Great Need of City Church

At a district convention I heard E. C. Farnham, then executive secretary of the Los Angeles Church Federation, tell of the great need in the city church. He mentioned the regimentation of the city dweller, his tensions, his sense of loneliness and futility, his lack of stability and his fears for security. It was then and there that I said, "I am ready to accept the challenge of the city church; I will go to serve mankind where the need is greatest if the call should ever come."

I have now spent twelve years in the service of the city church. From that experience—for that is all that I can accurately draw upon—I make these observations about the problems of the downtown church.

The metropolitan area of the western city where I now live is populated by more than five hundred thousand people. First Church is located downtown, near the business center of the city. All of the problems which are the concern of any city church are ours. A factor to be seriously considered is that we are in the fastest growing area in the United States. Our buildings are inadequate, our expenses high. The parking problem is extreme, and there is often the temptation to "move out into the community."

Some time ago we realized that a comprehensive study must be made and then continually revised. A committee of thirty people was chosen and they sought the counsel and aid of the Board of Church Extension of the Disciples of Christ through its executive secretary, William T. Pearcy. We appreciate the deep insights of this Board and its representative into the problems of the city church. Their complete commitment to the cause of Christ and their thorough objectivity has had a far-reaching effect upon our studies, studies which, I repeat, must be continually revised in order that the modern church may keep abreast of the progress of the modern day.

As a result of this study we concluded that there is a need and a place for the downtown church. We did not in any way deprecate the metropolitan church which is located on a prominent avenue or boulevard and which under strong ministerial leadership provides its membership with a strong and virile program. There is no competition with the neighborhood church, which generally exists near an outlying business center and serves the people about it. Nor does the downtown church have any conflict with the social-service type of church which is generally maintained by missionary funds and serves in an economically run-down area.

Our study showed that the downtown church fills a need because of its historical position. In a sense it has been the voice of our people through many years and must continue to be so. There is something inherently valuable and irreplaceable in the recognition of the populace that here, downtown, First Church stands strongly. Such a church is generally the oldest established congregation in the city; sometimes it is the most influential and sometimes not. Residents may not know exactly where it is located, but they have read or heard about it.

Holds Unique Position

On the special holy days, or occasions of Christian festivals, it will be the church with crowds just too great to handle. Whether it has great or mediocre preaching, whether its program is effective or not, it is known by many people who have driven by it or passed it on streetcar or bus.

The downtown church is often in a unique position of ministry to the city as a whole. By this we do not mean those occasions of giving the invocation at conventions or preaching the funerals of those with no church connection, or serving on myriad committees and giving commencement addresses. Rather we refer to the opportunity to become part of the conscience of metropolitan life, to be the voice of righteousness in the city's strife and turmoil, to provide a place of quiet and beauty in the midst of hubbub and restlessness, and to prompt a Christian spirit in political and industrial life.

We have found it healthily Christian for our members who live in the suburbs to rub elbows with the

(*Continued on page* 28)

*Dr. Cole is the pastor of First Christian Church, Portland, Oregon.

C. L. Whitfield, Mt. Olivet's able pastor, sits at Peter Ainslie's old desk.

Old Church—New Field

Old Baltimore Church Serves Its Community

By FRED W. HELFER*

WITH voices lifted in songs of praise, the children of the Sunday school and several hundred members of the church marched from the Calhoun Christian up the hill to a strategic location in a new housing development in Baltimore called Garrett Park. There, in 1904, they broke ground for a new edifice—Christian Temple. This church was later to become famous among Disciples of Christ, and in the wider Christian fellowship, under the leadership of its founder, Peter Ainslie, the "apostle of Christian unity."

Christian Temple had many years of phenomenal growth in near-west Baltimore at its location on Fulton Avenue above Lexington. A seminary for the training of Christian laymen was carried on for many years; a home for working girls was provided by the Temple within a few blocks of the building; and a magazine of unity began to go to the ends of the earth under the title, *The Christian Union Quarterly.*

Out of this church Dr. Ainslie traveled nationally and internationally as an "ambassador of goodwill," becoming a pioneer leader in the ecumenical movement. Becoming famous himself, Dr. Ainslie also brought fame to the local church which he loved. The Christian Temple pulpit was made sacred by the quiet dignity and spiritual utterance of this man. His church was always free to those who would lift their voices for peace, social righteousness, racial understanding, economic justice, as well as for purity and prayer.

Neighborhoods Change

Neighborhoods change and populations shift. What once was suburban becomes very much urban, congested and crowded. With the years, Garrett Park was in transition. Members of various churches in that section of Baltimore desired more space and a more rural setting, so they moved up to the edge of the city limits and out into the county. Those who remained found it more and more difficult to maintain services and retain members.

Some time after I arrived as pastor of Christian Temple in the spring of 1946, a rapid change in population began to take place. Fifty or sixty blocks around the church became solidly Negro. Whereas Dr. Ainslie in the twenties could walk from the church and visit scores of his people on foot, by now my people were so scattered that a call or two made an afternoon's job.

What should we do? I awakened one morning to the realization that Christian Temple could never have a mixed congregation. The area around the church was not going to be a biracial area! The obvious solution was to purchase a lot and build in a new center. But then I wondered, "What about the Temple tradition, memories and atmosphere?" I knew it would be easier to buy a lot than to get the mind of the people in an acceptable mood to move. This would be especially true since Dr. Ainslie had been the beloved pastor of the people for such a long time.

It was decided that the membership should move and that it should move westerly, in the general area in which many of our friends had already settled.

Other Viewpoints

Maybe some would say that the Temple should have moved a year or two, or even ten years before it did. But I for one have been happy that we were on the schedule we followed, for by the time we actually moved, we did not move away from our people. Our people actually had moved away from us!

"What shall we do with the old building?" we asked next. One church in Baltimore had torn down its old structure and rebuilt it stone for stone in another part of town. Should we attempt this or should we sell Christian Temple? How about the memorial stained glass window, the marble baptistry, the Ainslie pulpit, the paneled ceiling, and the unique architecture?

It was decided that we should sell. Our asking price was $120,000. We were in the process of offering the building on the market when the late T. C. R. Bragg, minister of the Negro Christian church in Hagerstown, Maryland, asked me at a meeting, "Why don't you sell your building to Mt. Olivet? This would be wonderful for our people."

At first I thought that Mt. Olivet, a Negro Disciples congregation in Baltimore, would not be interested; but early the next morning C. L. Whitfield, pastor of Mt. Olivet Church, came to the office and talked with me about the purchase of the Temple by his

*Dr. Helfer is minister of Christian Temple, Baltimore, Maryland.

parishioners. His church on Division Street was about three or four miles away from the Temple.

Mr. Whitfield and I met later at the Cincinnati Convention in 1949 and conferred with William T. Pearcy, executive secretary of the Board of Church Extension, and Willard M. Wickizer, chairman of the division of home missions of The United Christian Missionary Society. These men appraised the worth of Mt. Olivet Christian Church and set a figure of $80,000 which the Temple could reasonably expect as the peak bid from Mt. Olivet.

This price of $80,000 could be possible only with a contribution of $10,000 from the churches of the Capital Area, with an additional grant of $5,000 from the Board of Church Extension and a contribution of $5,000 from the United Society toward the preaching function of Mt. Olivet.

When the trustees of the Temple met later to discuss this proposition, several facts were brought out. It was pointed out that Dr. Ainslie had always thrown his influence around Mt. Olivet. Not until he had taken a painstaking interest did that church settle down at a permanent address and acquire a building. In fact, the deed was held by Christian Temple in fraternal care, but Mt. Olivet was responsible and made all payments clearing the indebtedness on the property. It was shown, too, that Mr. Whitfield's officers had given some thought over several years to the acquisition of the Temple, if the congregation should move.

By unanimous decision the trustees voted to sell the Christian Temple building to Mt. Olivet.

Two Grand Results

The coming of this reliable, enterprising and hard-working group of people under Mr. Whitfield's leadership has notably accomplished two grand results.

In the first place, the Temple family is happy that the old building with its traditions and sacred memories is occupied by our own brethren who were loved by and who in turned loved Dr. Ainslie.

The second result of Mt. Olivet's coming to Fulton Avenue above Lexington has been a cultivation of fresh, rich soil and a spiritual harvest. It has meant that our Negro church got in early in this changed neighborhood. Mt. Olivet came with a program of church school work, vacation school, youth activity, child care, nursery school, and a program for adults.

Among the great resources of Mt. Olivet church is the minister, Mr. Whitfield. He has completed twenty years with the Mt. Olivet people. He is a successful administrator, tactful in dealing with his official family and general members. He carries the esteem of his fellow pastors of the city. He preaches well, having something to say with superb literary language and spiritual insight.

Mr. Whitfield is genuine. He is heroic; a man of faith and good works. I predict that under his leadership Mt. Olivet will in another ten years be one of our greatest churches. His Christian character, his business-like methods, his social imagination, and his broad thought and deep insight qualify him to be a good minister of Jesus Christ.

We Believe in the Downtown Church

(*Continued from page* 26)

apartment house dweller and the family who lives "on the bottoms." There are some who travel as much as twenty or thirty miles to attend our services and others who come from hotels and rooming houses nearby. In a democratic fellowship they are finding ways to make Christianity work in their daily lives.

In the cosmopolitan and shifting population immediately surrounding us, there are several major groups which must be served. There are families in which both parents work and the children are often home alone or on the streets until six o'clock at night; there are the aged who are unable to find work; there are apartment house dwellers who walk a few blocks to their labors in the city stores and offices; and there are five thousand college students in two institutions of higher learning who study almost at our doors.

A need for the city church? How can we doubt it if we follow the Galilean who came to show us how to seek and to save the lost, who himself wept over the city of Jerusalem and said, "How oft . . . and ye would not."

But still our members are plagued by the parking problem, the distance they have to drive to church, the high upkeep of downtown property, the shifting tides of people in the transient population, and the difficulties in getting children and youth from suburban families into education and other activities. How shall we deal with these problems?

Many Answers Are Possible

Every situation is different; it would be foolish to imply that there is only one answer to the many problems of the downtown church.

However, we have dealt with the problem in part by buying additional property and establishing a community center. No, it wasn't possible to purchase the property adjacent to our church building. We bought an old synagogue one block away. But it helps us to serve the crying need and meet the challenge.

The program? A subject too detailed to cover here, but it includes—or will—a school of Christian living, family fun nights, a club program for boys and girls, a college and career fellowship for youth, a home away from home for the lonely, and a counseling service for those in need of help.

The expenses? There is little or no help from outside sources. The church membership through its gifts and tithes has sensed the need and is giving of time, talent and money to insure its continuance.

What does the future hold? No one can be certain, but our congregation of two thousand is steadily growing because it is serving. We will continue our studies and attempt to be comprehensive in our outlook. We will call on agencies like the Board of Church Extension to aid us. And above all we will attempt to follow the Christian way as best we can conceive of it. We still believe that there is a need, a place, and a destiny for the downtown church!

The Lure of Miami

Dr. Kleihauer

The President's Call to the Assembly of the International Convention of the Disciples of Christ, October 25-31

By CLEVELAND KLEIHAUER*

THE fact that Miami is the host city to the International Convention of the Disciples of Christ this year adds a very special inducement to all the other inducements to attend the convention. There is only one Miami. It is a world-famous city. Its rich, lush, natural endowments, plus the artistic ingenuity of man, have made it a place of irresistible attractiveness and charm.

Miami calls with the lure of a distinctive city.

From all points of the compass people converge upon Miami to enjoy the opportunities for relaxed, pleasureable and interesting living. This city is skilled in the art of being a good host. Convention goers will find it a delightful experience to be a guest of its cordial spirit while attending the convention. Not always are we fortunate enough to locate our conventions in places of such commanding geographic interest as Miami affords.

Miami also calls us with the lure of a great enterprise.

Disciples of Christ, as a brotherhood, are not operating a little sideshow or a peanut stand; but, speaking business-wise, we are a corporation of impressive dimensions representing many, many millions in invested capital, and many millions in operational programs and many thousands of directing personnel. Our stockholders number more than two million, with representatives in many nations of the world and islands of the sea. We come together not merely to be amused nor to be entertained nor to be sightseers, but to transact very important business.

It is of major importance that the rank and file of our stockholders, who are the members of our churches, become familiar with the far-reaching activities and responsibilities of our brotherhood. I am thoroughly convinced that such familiarity would increase our effectiveness and usefulness as a people by leaps and bounds if our laymen attended our conventions in great numbers. Information and education stimulate interest, and interest produces results.

Furthermore, there is the lure of major issues in the call to Miami.

We are living in a very important era—a time when great problems are faced by our world and our country. The church must seek intelligently to bear its full share in finding the right solutions to the problems of mankind. The convention program has been fashioned with many of these things in view. There will be great minds and great personalities discussing vital world issues. They need to be heard.

Then too, there is in the call to Miami the lure of brotherhood destiny.

Our conventions are not merely mass gatherings to hear programs. There is serious and important business to be transacted. Policies which are far-reaching must be determined. New issues must be faced. Methods of procedure must be adopted. The past achievements must be re-evaluated. Future goals must be set. All these challenge our interest and our sense of responsibility.

The lure of the family portrait is by no means the least element in the call to Miami.

How seldom we get to meet any considerable number of the people whom we have charged with responsibilities of leadership in various departments of our work. Those departments are varied and important. You know only a few of our great missionaries and church leaders and then you know of them mostly in print. It gives you a new and deeper interest to meet them in person and to hear them speak. There is no place like one of our great International Convention assemblies to have this high privilege.

And finally, there is in the call to Miami the lure of brotherhood solidarity.

It would be cheaper if all our conventions were held at the most central point in the United States. But it would be unfair to our great constituencies that reside in the outlying areas of our nation. We are bound together by a great cause, a great history and a common purpose, but we need also to be bound together by understanding, by appreciation and by association. These form a firm cement which helps to hold us strongly together in the structure of a great brotherhood. In my entire ministry I have never attended a convention in the great southeastern section of our country. It is one hundred and five years since there has been a continent-wide convention of Disciples of Christ in Florida.

It is of major importance that the great geographical areas of our brotherhood mingle in the camaraderie of convention life and learn to know one another appreciatively. It is my fondest hope that you cannot resist the lure of the Miami convention.

*Dr. Kleihauer, pastor of the Hollywood-Beverly Christian Church in Hollywood, is president of the International Convention of the Disciples of Christ.

Disciples and the Congo Ministry

An Observer Reports on the Progress Being Made by Missionaries In Training Competent, Full-Time Workers to Answer the Need

By M. SEARLE BATES*

DURING my visit to the Belgian Congo in 1953 I had an opportunity to see and evaluate some of the work of the Disciples of Christ in Bolenge, Coquilhatville and their environs. My observations are my own, but in all probability the French and Swedish colleagues who traveled with me would not dissent from them. None of us saw the whole picture of work carried on by The United Christian Missionary Society, but we learned much through our contacts with workers who came to Bolenge from other stations to confer.

Dr. Bates

Since my colleagues and I were in Africa to study the status of the ministry, we centered our attention upon this phase of the missionary enterprise. We wanted to see how African ministers were being trained and what problems were being encountered.

The school work—greatly assisted by government grants—has flourished. Participation of two Swedish-tradition missions in the higher schools at Bolenge is a new element of strength. The schools have done much for the churches, and the churches have depended almost too heavily upon school personnel. But the expanding churches and the waxing schools, tending toward professionalization and specialization, can no longer be considered a single enterprise. Many factors are drawing them apart.

THE churches now require more personnel of quality and more effort consistently applied than they have been allotted. The contribution from the schools should not be lost, but the African preacher must have more time for pastoral leadership and service. The marginal time of an African trained to be a teacher and centering his life in teaching is insufficient for adequate church work.

Promising moves toward the development of the church side are evident. Methods for the supervision of local workers offer excellent possibilities for instruction and improvement, if they are followed through. The tendency to replace several ineffective village workers, who give little time to the church, with one more capable worker giving full time to a group of villages, gives hope for advance in professional leadership. As a result of this development among village workers, the chief layfolk in each village have been improved.

THE new central training school for pastors will be fruitful if high-grade instruction can be supplied on a sound program over a period of years; and the Mission will be wise to make great sacrifices to that end. At the same time, good quality is needed in local schools on a lower level, fitting the conditions of the bush.

A commendable type of village service was witnessed, held regularly on a week day after work hours. Almost every adult member present, including illiterate women, was able to participate actively by starting a familiar hymn, by offering a prayer, or by reading a passage from the Bible. The local catechist and a responsible school teacher from a neighboring village started the meeting, but the others carried it forward without prompting.

THE Disciples have shown vision and readiness in action by moving out into the rapidly developing areas of Coquilhatville. But the opportunities in that concentrated, influential and needy population require much more of missionary and of African effort than they have yet received. Here is a real test of policy and flexibility, which some missions failed dismally to meet in the metropolis of Leopoldville.

Besides revealing the needs already indicated, in the large the Congo situation calls for more urgent action in the development of Africans for almost every type of work that missionaries are now doing—and for which they are too few in number. The problems are great in a society still within or adjoining the jungle, and there is the tendency to move slowly in this task. But no one knows how much time is available for leisurely programs of African progress.

IN Africa, as well as in America, two things help build men—trust, and the bearing of burdens. In every Congo territory can be found Africans who are doing worthily what some missionaries say Africans are incapable of doing. The difference lies in the training of selected persons, whether in school or in daily association, with devoted competence; and it also lies in that creative confidence which will take constructive risks—such as church and society took with you and me a few years ago.

Perhaps friendship is as important as knowledge or skill in the fostering of character and talents; and it is not always offered to Africans, even in missions. In any case, all three are required. The needs of the African churches are too great to be met by missionaries alone or by today's Africans alone. Cooperation, set to bring forth the best that is in Africans, is the true course. This course necessitates a radically developed program of training, with changes of attitude in some quarters.

ONE last matter is peculiarly related to the Disciples of Christ position. In our revulsion from creeds and our antipathy to theology, we have withdrawn so far from the clear teaching of Christian truth as to make the task of the African convert and the African minister impossibly difficult.

The traditional Disciples' recipe has been to give the African the Scriptures and to tell him to search. In reality, we Americans *can't* and *don't* follow the practice ourselves. We have certain formulas and emphases handed down from senior preacher to junior preacher, from teacher to pupil. These are haphazard substitutes for an instructional creed or a catechism, and they are vague, irresponsible and individual in expression and selection.

None of us wants a creed as a requirement for membership or even as a stereotyped expression of faith. But we do need, for learning and for teaching, somewhat longer expository statements of Christian belief derived closely and obviously from the Bible.

MOST of us would not desire any "official" statement, even for the most elementary instructional purposes. But thousands of Disciples in Africa would be greatly helped if a group, or more than one group, would prepare informally but responsibly an introductory statement of basic theology, at once an indicator of the central truths in the Scriptures, and a concentration of them for persons who do not have the talents, education, library, and available years to formulate their own.

The statement would have no "authority" other than the Bible to which it would continually refer by quotation and citation. If this is heresy, make the most of it. One Disciple feels that such a pamphlet or very brief manual would help us to do better what we now "play at" casually and ineffectually.

*Dr. Bates, professor of missions at Union Theological Seminary, New York City, was a member of a commission which spent the period from June to November, 1953, surveying the status of the Christian ministry in Africa. Other members of the commission included an African, a Swede and a Frenchman, all seminary professors. Last month in WORLD CALL Dr. Bates, formerly a Disciples of Christ missionary to China, discussed the need for a strong African ministry.

—Black Star Photo

In Apayao, men and women work together in farming the land.

Apayao— God's Back Country

By C. L. SPOTTSWOOD*

HEAVY rains had lifted the river high above its usual level. Torrents of water ripped, roared and leaped gaily over the rocks that mark the Abulug River. It took two days of pushing, pulling and riding in our twenty-six foot boat before we reached Kabugao, capital of the sub-province of Apayao.

Kabugao is a small town, high on a hill, set in the midst of towering mountains. Its rugged topography bespeaks the character of its people. On every side we could see the famous "Kaingin farms" rising from the floor of the valley straight up the mountains. These mountains are too steep for most lowlanders to climb except on hands and knees. Yet the Apayaos make their entire living farming on these mountain sides.

The Apayaos are a virile, handsome people. They have natural quietness and poise that make for serenity. We were impressed, as we passed them on the steep trails, with the strength and stamina of their bodies. As we tramped from one end of Apayao to the other we met many hunters after deer and wild pig. One morning we were fortunate enough to come across one who had just succeeded, with his brother, in killing a deer and with nothing but a dog, a bolo (large knife), and a spear. Most Americans find it difficult to kill a deer with a high-powered modern rifle, with plenty of ammunition. These two skillful hunters had done it with a spear and bolo. . . .

APAYAO is the most inaccessible and isolated province in the Philippines. The capital, five days from the nearest road, is just the gateway to the rest of this large sub-province, with its twenty to twenty-five thousand inhabitants. Over half live far back up the winding valleys of the isolated interior. Bayag, loveliest and most fertile of its five or six municipalities, is nearly sixty kilometers (forty miles) north and west of Kabugao and can be reached only by trail.

The division of labor among the Apayao people is very interesting. In the Kaingin farm system the Apayaos clear and plant new land on the mountainsides every year. This involves clearing out dense undergrowth as high as a man's head, and a blanket of tall trees. In November or December of each year the men of the household begin the huge task of clearing the underbrush and tall grasses from the land.

IN January and February they cut the limbs off the trees so that the trees will die. As these grasses and branches lie out in the hot March and April heat they are of course dried by the sun. Then in the burning heat of May the entire area is burned over. This completes the work of the men of the household.

In June, with the beginning of the heavy tropical rains, the women go to the cleared fields; with two pointed sticks they begin the perilous job of climbing up and down the steep mountainside, punching holes in straight lines. Behind the mothers and older daughters come some of the other children, dropping two or three grains of rice into each hole and covering them. The rice is left alone now until about the latter part of July, when the women and children come back in to pull out the weeds. There is no further work to do in the fields until the harvest in October and November, which is again done by the women and children.

In every *barrio* (village), no matter how remote, how difficult the terrain, how inaccessible the region, we found democracy's handmaiden, the public school. The best buildings, with the most beautiful flowers and plentiful fruit trees, belonged to the public school. In these remote areas, with little or no medical facilities, no libraries, no pump wells, electricity, roads, or trucks, there were free public schools in every large village. Judged by provincial standards, the schools were poor, but the fact that they were there at all made us exceedingly glad

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In the photo below some men of Kabugao in Apayao province in the Philippines are learning under the supervision of a mission high school teacher how to plow a field.

—Black Star Photo

*This article from *World Outlook* is used with permission. The Disciples of Christ work with the Methodist church in the area in the Philippines described by the author, who is a Methodist missionary.

WORLD CALL

Loaves and Fishes

By JOYCE BIDDELL*

IN a green Austrian valley between snow-peaked mountains lies a displaced persons camp, its criss-crossing lines of black barracks looking sadly incongruous in that lovely setting. In the middle of the camp is a self-contained plot of ground on which two long, narrow barracks face each other.

If you drive in at the gate and sit quietly for a minute you can hear an odd medley of sounds on either side of you—on the left, a rasping, screeching, whining sort of cat-concert of saws and drills; on the right, children's voices and laughter. Maybe two girls run out with a tub of clothes, or a boy passes with a plank. Is it some sort of school, you wonder?

—WCC Photo

In the photo above are members of a carpentry class for refugees at a camp in Trieste which is much like the one described by Miss Biddell.

Talk to Leader

You won't be left in doubt long if you ask to talk to the leader. Herr X is a skilled carpenter and metal worker and thrice a headmaster. He is an idealist, whose heart and soul are in this latest World Council of Churches' experiment for refugee youth.

By a sunny barrack door he will stop work to tell you how twelve boys and twelve girls of school-leaving age and over have been salvaged from the "dead-endedness" of camp life and brought here for a course of intensive training in the art of living.

"The boys learn *tischlerei* (carpentry)," says Herr X, "and we hope soon they will be able to start metal work. You must come and see our work shops. The girls learn sewing, cooking and housework. We have two aims with these young people—one, practical: to equip them with the technical ability to do things; one, spiritual: to build up a new set of values in their minds.

"Most of them have wretched backgrounds and their home life is deplorable. If they weren't here they'd be kicking their heels around the camps, without an idea in their heads beyond money and sex, and no prospect of employment except heavy farm work. It's no wonder they get into trouble. Here with us they breathe a different atmosphere. It's just a composite sort of education and it goes on all the time, not just at lessons. Come and see."

Boys Learn Carpentry

And he will lead you into one barracks where a number of lads from 15 to 25 years old are absorbed in the mysteries of carpentering, using both hand tools and electric machines. There is a happy air of confidence that speaks well for their teaching.

"Only five months," says Herr X, "and they've made this—and this—and this, *entirely alone!*" There are doors and window shutters, stools for their dining room and a splendid cupboard for their kitchen. Now they are beginning on kindergarten furniture for a distant camp. Herr X explains that a thorough apprenticeship like this in both the theory and practice of carpentry will enable them to get jobs quickly if they emigrate; if they do not emigrate, well, knowledge never comes amiss.

Ask him where the wood and apparatus come from and he will tell you it's all Arthur Foster's doing. Mr. Foster is the senior field officer for the World Council of Churches in Austria. It was the World Council which obtained a Ford Foundation grant for the trade school. And it was Mr. Foster who supplied the facts and specifications that may bring another smaller grant.

Money seems to be the school's hobgoblin. To Herr X it is the enemy which alone prevents his dreams from taking shape before his eyes. "A metal work department . . . twice the number of children . . . if people only *knew* about us I am sure they would want to help. Anyone can see how important it is that youngsters should grow up efficient and industrious—important for the *world,* I mean, *not* just for themselves."

There is another thing, says Herr X. "There are all sorts here: Russians, Serbs, Yugoslavs, Volksdeutsche—and they are as happy as larks together. It's a real education in international friendship — just what everyone prays for."

An enthusiast, Herr X! He would talk about his beloved school all day; but a boy claims his attention and he takes you over to the girls' side, where a smiling *tante* (aunt) leads you through tidy dormitories, wash rooms, sewing rooms, a lecture room, a bright and spacious dining room, and a kitchen run by a cheerful young refugee chef. All is bare, carpetless and pictureless, but beautifully clean. The food is plain but plentiful.

Each Cent Must Count

When every cent counts, necessities must be pared down to the last item; still, in spite of the rigid economy, the atmosphere seems to be friendly and gay. The white-capped girls sing as they work. They were loutish, slovenly creatures when they came in, and Rome wasn't built in a day. Still, they are learning—learning to clean their teeth and wash behind their ears; to lay a table neatly and make pretty clothes out of simple materials; and to obey *Tante's* orders and work with each other.

Tante is the ruling influence behind the scenes. Herself a refugee, she mothers boys and girls alike, presiding at meals, doling out stores and listening to troubles. Visiting teachers bring a whiff of fresh air from the outside world now and then, and when the day's work is done, there is always fun of some sort—games or dancing or an occasional film.

Talks About Children

If you stay over night *Tante* probably will talk to you about her children—of Anna, whose father died of starvation in the war years; of Ivan, who was convicted for thieving and has become "one of our best boys"; of Peter, who lost his mother at the Austrian frontier and is still hoping to find her.

"They are happy here," she says. "For most of them it's like a glimpse into a new world. Even if they don't remember everything we teach them, they'll take something away with them. They can't help but absorb something while they're here. But if only we weren't quite so short of money . . . . "

It's the case of the loaves and fishes and " . . . what are they among so many?" Nevertheless, Christian churches remember that miracle and they continue humbly to offer what they have through the World Council.

*Miss Biddell has been working among DP's and refugees in Austria for the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

Miss Florine Cantrell, above left, examines a baby girl whom she had delivered at Los Haro, Mexico, where she is serving as a missionary nurse for the Disciples of Christ.

They came by bus and burro, bringing children and baggage to attend the

Institute for Rural Women

By ELLA HUFF KEPPLE*

LAST spring I went to Los Haro, Mexico, to help with an institute for rural women sponsored by the Disciples of Christ Mission. The first part of the trip was by first-class bus, and we flew along in comfort! The trip from Zacatecas to Jerez was a bit harder, but nobody had to stand long. From there to the ranch, though, the little red bus was really packed; and to make it more exciting, about half the passengers seemed to be taking home new pottery *casuelas* in which to make the *capirotada,* or glorified bread pudding, with which it is customary to usher in Lent.

Every time more persons with their numerous bags and bundles crowded into the already full bus, there was a gay shout from somebody, "Careful with my *casuela* or we won't eat *capirotada* tomorrow!" A holiday spirit prevailed and everybody talked.

"You're going to Miss Florinda's, aren't you?" they asked knowingly, even though they knew where I was to leave the bus. They were speaking of Miss Florine Cantrell, Disciples of Christ missionary nurse at Los Haro, who was in charge of the hospitality for the rural institute.

I FOUND The House of the Friend at Los Haro full of excitement, also, as women began to arrive for the institute. There were shouts of welcome and much embracing and hand-shaking whenever bus or burro brought new arrivals. There were sighs of relief when the women turned their children loose to play in the patio and deposited babies and baggage in the rooms they were to occupy during the two-day institute.

It was no mean feat for these mothers to arrange to leave their homes and husbands—even for so brief a time—to make this short trip with whatever children they could not leave, plus the clothes and equipment needed for them, plus the grain they brought as their part in the cooperative dining room arrangement.

It would not be easy for them to care for their little ones, do their share of the work, and be present in every class and worship program; but they were eager to participate in every activity and to learn all they possibly could. This annual institute is always one of the few opportunities and pleasures which the ranch women have.

Senorita Luisa Garcia, executive secretary of the Disciples women's work in Mexico, was the organizer, director and moving spirit of the institute. She had charge of most of the worship services, including the World Day of Prayer program.

Senora Olivia Zapata de Esparza, general secretary of the Union of Women's Societies and president of the National Abstinence Alliance, began a trip through our field with an appearance at the institute. She spoke to the women about the things which the Union can do for them and what they can do through their local Christian Women's Fellowship groups. She also gave them some temperance information, including one talk illustrated with the flannel board.

I TAUGHT classes on the Christian family, taught the women a number of songs to sing in the home, and showed them how to make orange marmelade. I passed part of my house-keeping duties by in order to take photographs as I saw them. The women were glad to take over some of my little tasks in the hope of having a picture of themselves or their loved ones.

Senor Arturo Andrade, pastor of the Aguascalientes church, was the speaker for the evening session when non-Protes-

(*Continued on page* 50)

With 21 adults and 17 children attending the institute for rural women at Los Haro, Mexico, there were many dishes to be washed. At right are shown several of the women who volunteered to wash the dishes as their contribution to the institute's success.

*Mr. and Mrs. Paul C. Kepple are missionaries to Mexico with The United Christian Missionary Society. They are stationed at Pebellon, Ags., Mexico.

Classroom and Campus

edited by H. L. Smith

Texas Christian University
Fort Worth, Texas

CHARLENE Clawson, a senior in the Evening College, was awarded a Fullbright scholarship for the study of history at Oxford University in England beginning in September. She was graduated ninth in her class at T.C.U. and carried a full-time job with the Civil Aeronautics Association. She is the second student to receive a Fullbright scholarship this year. The other is J. E. McDaniel of Coleman, who will study in France.

Lynchburg College
Lynchburg, Virginia

Barbara Jones, Richmond, Va., was valedictorian, and Tom Jones of Ormond Beach, Florida, salutatorian of the class of 1954.

The Virginia Christian Missionary Society held a workshop on the campus in the spring for the ministerial students of the college.

The third in the series of career counseling programs, sponsored by the junior class, was conducted by Dr. Warner Earle Fusselle, pastor of the Rivermont Avenue Baptist Church, Lynchburg. In addition to speeches in assemblies and individual conferences, he discussed opportunities in the fields of social work, the ministry of music, the ministry of education, and the pastoral ministry.

Culver-Stockton College
Canton, Missouri

Dr. Hampton Adams, pastor of the Union Avenue Christian Church, St. Louis, was a recent speaker at a college chapel service.

"The Difference," a movie depicting student life on a church college campus, was presented in April to an assembly of the students.

Lee Hankins, senior of Culver-Stockton College and pastor of the Christian church at Palmyra, Mo., was ordained to the Christian ministry during the 150th convention of Missouri Disciples held in the Independence Boulevard Christian Church in Kansas City. Mr. Hankins is a member of the Jackson Avenue Christian Church, Kansas City, is married and has one child.

Transylvania College
Lexington, Kentucky

Two Louisville ministers, graduates of Transylvania and The College of the Bible, received honorary degrees of Doctor of Divinity at the Transylvania College Commencement. They are Thomas M. Giltner, pastor of the Douglas Boulevard Christian Church, and Paul S. Stauffer, pastor of the First Christian Church.

Phillips University
Enid, Oklahoma

Six guest speakers and three Phillips faculty members participated in the program of the Phillips University Career Conference held in the spring.

Professor Edward Dyer, head of the graduate education division, received in June the degree of Doctor of Education from the University of Oklahoma. During the Korean War he was in the prisoner rehabilitation experimental unit of the Air Force, and received the bronze medal for service in World War II.

Mrs. J. Quinter Miller, Tuckahoe, N.Y., received an honorary Doctor of Letters degree. B. Roy Daniel, Norman, Okla., high school principal, received honorary Doctor of Laws degree. Spencer Austin of The United Christian Missionary Society received a Doctor of Divinity degree.

Drake University
Des Moines, Iowa

A fund providing scholarships for students majoring in voice in the College of Fine Arts has been announced by Dean Frank B. Jordan. The fund was established by Arch I. Madden, a Des Moines realtor, and is named the Mabel Moss Madden scholarship in honor of his late wife. She was a voice major at Drake and was on the faculty of the College of Fine Arts for twelve years. The amount available for next year from the fund will be $2,250.

Dr. Henry G. Harmon, president of Drake, was one of 30 alumni of Transylvania College to be awarded distinguished service citations at the recent 3-day convocation.

The College of the Bible
Lexington, Kentucky

The 89th Commencement was celebrated on June 4. Degrees were awarded to 27 students, 23 Bachelor of Divinity and four Master of Religious Education.

Principal speaker for the event was Dr. Daniel C. Troxel, professor of New Testament. He has been a member of the faculty for 27 years. Special tribute was paid to Dr. Troxel at the alumni luncheon. He is retiring in July.

Eureka College
Eureka, Illinois

Speaker for Commencement on June 6 was Lemuel T. Jones, manager of the Russell Stover Candy Company, Saint Louis, and former president of the National Council of Presbyterian Men and chairman of United Church Men of the National Council of Churches.

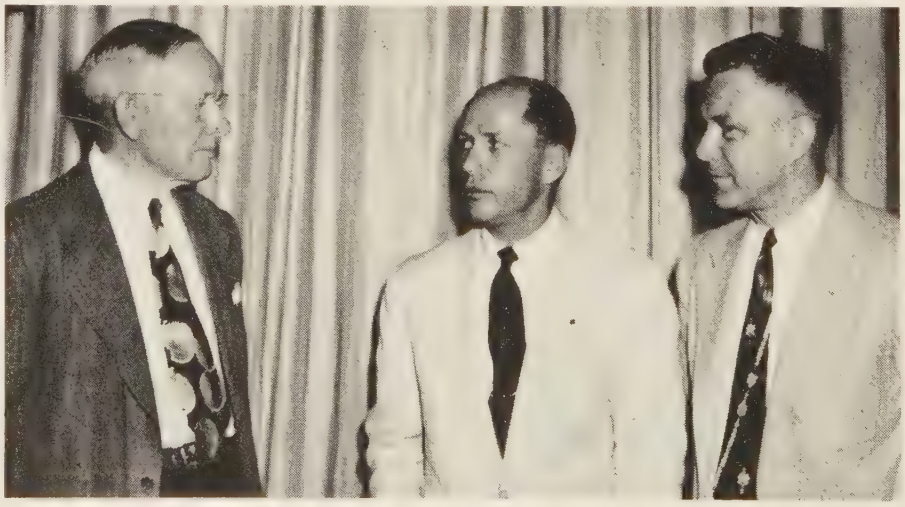
The Baccalaureate sermon was delivered by Cecil E. Francisco, pastor of First Christian Church, Decatur, Ill., and of the class of '29.

Plans are developing for Eureka's Centennial next year. Julius Thorn is chairman of the celebration.

School of Religion
Butler University
Indianapolis, Indiana

Dr. Beauford A. Norris has been appointed assistant dean. He came to the faculty in 1949 in the field of pastoral work and urban church. Before coming to the School of Religion he spent 18 years in the pastorate and served as chaplain in the Air Corps. He was fraternal delegate to the British Conference of Churches of Christ in 1949.

Congo Missionary Visits Lynchburg College



Dr. John Ross (center), missionary to the Belgian Congo, confers with Dr. Joseph Hunter (left), former missionary to Japan and now instructor at Lynchburg College, and with Dr. Fred Helsabeck, assistant to President Wake. Dr. Ross spoke at the college not long before his return to Congo where he is the only resident physician and surgeon at Lotumbe. He supervises a 200-bed mission hospital and a leprosarium.

Atlantic Christian College
Wilson, North Carolina

James B. Henby, Jr., of Ayden, a member of the junior class and a religion major, was elected president of the student body for the next academic year.

Some of the works of Russell Arnold, faculty member in the art department, are included in the show at the University of Florida of fifteen young Southeastern painters. His paintings are abstract works in oils. He is an Atlantic Christian College graduate and has been a member of the faculty for three years.

Eight students who were entered in the grand national forensic tournament in Fredericksburg, Va., won several honors in debate, book review, poetry reading, and dramatic reading. Cecil Willis, Rocky Mount, won the grand national championship in dramatic acting. Mrs. Doris C. Holsworth, English faculty member, accompanied the group as their coach. Teams from 40 colleges and universities competed.

In a service of the Student Christian Association, Vivien Muns of Aiken, S.C., was installed as president for the coming year. Faculty adviser is Edward Rider of the social science faculty.

Raymond L. Alexander, minister of the Christian church, Washington, N.C., gave the Baccalaureate sermon. Ira W. Langston, New York, of the class of 1933 and a member of the board of trustees, gave the Commencement address.

Ground was broken for two new buildings during Commencement weekend.

Honorary degrees were conferred upon Mr. Langston and upon C. C. Ware, retired secretary of the North Carolina Christian Missionary Society.

There were 64 seniors in the graduating class.

Bethany College
Bethany, West Virginia

Bethany ranks first among the institutions of higher learning in West Virginia, both in number of graduates in *Who's Who in America* and in the number of graduates in proportion to enrollment—according to a recent survey conducted by Arthur Nealy, educational director of the A. N. Marquis Company.

Two members of the senior class were recently ordained to the Christian ministry. William Kerr, Youngstown, Ohio, was ordained in First Church of that city, with Dr. Eugene Beach, minister, delivering the sermon. Davis Babcock was ordained in Scranton, Pa., Christian Church by Norman Jacobs, minister.

James Roy Monroe, South Charleston, W. Va., was selected as one of 15 Disciple students in the United States to attend the United Student Christian Council and the World Student Christian Federation at the Assembly of the World Council in Evanston in August. He is one of 1,500 contestants and is the sole representative from eastern Ohio, western Pennsylvania, and West Virginia,

The college awarded scholarships amounting to $28,800 to 31 high school seniors from seven states. These seniors competed successfully in examinations held in New York City, Detroit, Indianapolis and Bethany.

Robert F. Hodson, who came to the U. S. from England four years ago to study at Bethany, was awarded the Wall Street Journal Student Achievement Award for 1954.

Herbert Johnson, vice-president of Jones and Laughlin Steel Corporation, was the principal speaker at the annual career conference held in the spring. Representatives of 31 different vocational fields were present to counsel with students in their vocational choices.

Outstanding athletes on the campus were honored at the annual athletic award banquet, which was addressed by Coach Joe Bach of the Pittsburgh Steelers. Awards were presented to those earning them in baseball, basketball, football, tennis and track.

Two performances of the "Taming of the Shrew" were presented in May by the Bethany College Players. The production was under the direction of Charles Neal, instructor in the Department of Speech and Drama.

Butler University
Indianapolis, Indiana

Dr. Franklin H. Minck, pastor of High Street Church of Christ, Akron, Ohio, was the Baccalaureate speaker; Dr. Raymond Walters, president of the University of Cincinnati, was the Commencement speaker. There were 450 in the class.

Dr. Harry E. Crull, head of the department of Mathematics and Astronomy, has been appointed director of the J. I. Holcomb Observatory and Planetarium on the Butler campus. This new $325,000 observatory is expected to be dedicated and open to the public this autumn. The 38-inch telescope is nearing completion and will be installed in August.

Dr. Crull did his graduate and undergraduate work at the Univeristy of Illinois. He was a lecturer at the world-famous Adler Planetarium in Chicago and assistant director of the Griffith Observatory in Los Angeles.

The Holcomb Botantical Gardens on the Butler campus was the setting for the University's Student Players' presentation of Thornton Wilder's "Our Town." James Phillippe, head of the drama department, was director.

Chapman College
Los Angeles, California

At a price of $300,000, Chapman College purchased the Orange Union High School property of Orange, Calif. The nine major buildings on nearly 20 acres are situated in a community 30 miles southeast of Los Angeles. Orange is located in one of the most rapidly growing counties in the U. S. and is without a 4-year college. It is anticipated that the 1954-55 session will begin on the new campus.

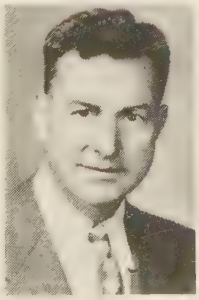
Dr. Wilbur C. Parry, a secretary in the National Council of Churches of Christ and a member of the Chapman class of 1923, addressed the 38 seniors at this year's Commencement. Baccalaureate services were held in the Wilshire Christian Church where the first baccalaureate services of the college were held in 1923. Hoke S. Dickinson, minister of the church, was the speaker.

Dr. John Paul Pack, whose son "Jud" is a freshman at Chapman College, was a recent chapel speaker. Dr. Frank R. Gay, a former professor of Dr. Pack when he was in Bethany College, is now a member of the Chapman faculty.

The third annual Church Vocations Conference was held on the campus recently. This conference is sponsored jointly by the college and the department of Christian education of the state office.

Twenty-nine Years at S. C. I.

JOHN Long, former president of Southern Christian Institute, which recently merged with Tougaloo College to form Tougaloo Southern Christian College at Tougaloo, Miss., brought to a close 29 years of association with S. C. I. when he and Mrs. Long moved from the campus in June.



Dr. Long

Coming to S.C.I. at Edwards, Miss., Dr. Long served successively as registrar, dean and president of this school of The United Christian Missionary Society. Mrs. Long also served on the teaching staff of the school and in recent years directed the extension program of in-service teacher training. Both the former president and Mrs. Long are graduates of Eureka College. Dr. Long holds an M.A. degree from Vanderbilt University and received the honorary degree of Doctor of Humane Letters from Natchez College in 1950.

When academic work at S.C.I. was suspended a year ago, all faculty members were offered opportunity for a year of graduate work while on full salary under the United Society. Like privileges are now accorded to Dr. and Mrs. Long who remained on the old campus during the past year to superintend care of the property and to carry on the bookmobile program.

The work of S.C.I. moves forward in Tougaloo Southern Christian College as this institution, jointly sponsored by Disciples of Christ and Congregational Christians, opens its doors this fall. The governing board is composed of six members from each sponsoring group. The trustees appointed by the United Society are Mrs. Rosa Page Welch of Chicago; Mrs. Alice G. Buckner and Lewis H. McAdow of Indianapolis; S. C. Meisburg of Jackson, Miss.; Dr. J. E. Walker of Memphis, Tenn.; and Paul G. Wassenich of Austin, Tex.

WORLD CALL

Let's Join with Christians Around the World and

Worship in the Evanston Assembly

INDISPENSABLE to the life and work of the World Council of Churches to be held in Evanston, Illinois, in August will be the services in which the delegates and accredited visitors join together in worship. The work of the Holy Spirit in and through the Assembly will depend largely on the depth and sincerity of these periods of worship. It is understandable, therefore, that much careful thought is being given to the preparation of these services.

The Assembly will open on August 15 with a special service in the First Methodist Church at Evanston. Participants in this service will be the presidents of the World Council, the late Miss Sarah Chakko being replaced by Bishop C. K. Jacob (Church of South India). The Scripture lessons selected are Isaiah, chapter 53, and Philippians 2: 1-11. The sermon will be preached by Bishop G. Bromley Oxnam, and the liturgy will be led by Dr. Harold Bosley, minister of the First Methodist Church.

MORNING and evening services will be held in the same church every day during the Assembly. The evening services will all follow the same order of worship. The morning services, on the other hand, will show something of the rich and almost confusing variety in the tradition of liturgy and worship of the many churches represented at Evanston. The morning services and the leaders will be as follows:

Aug. 16: Dr. D. R. Cragg (United Church of Canada)
Aug. 17: Bishop Hanns Lilje (Evangelical Lutheran Church of Hanover)
Aug. 18: The Rev. Elsie Chamberlain (Congregational Union of England and Wales)
Aug. 19: Pastor Pierre Maury (French Reformed Church)
Aug. 20: Bishop A. M. Ramsey (Church of England)
Aug. 21: Metropolitan Juhanon Mar Thoma (Mar Thoma Syrian Church of Malabar)
Aug. 26: The Rev. J. H. Jackson (National Baptist Convention, USA)
Aug. 27: Dr. A. Haddon (Associated Churches of Christ in New Zealand)
Aug. 28: The Rev. R. Stuart Louden (Church of Scotland)
Aug. 30: Bishop S. U. Barbieri (Methodist Church, Argentine)

Second World Assembly

August 15-31

1954

ALL those participating in the Assembly are invited to take part in the communion service which will be held on August 22, in accordance with the order of worship of the Methodist church. On the 23rd, 24th and 25th, communion services will be held in accordance with the Anglican, Lutheran and Orthodox orders of worship. The responsibility for all communion services is in the hands of the churches themselves. These services will be preceded by a general service of preparation for communion on August 21, at which the preacher will be Dr. E. A. Payne of the Baptist Union of Great Britain and Ireland.

A service of Holy Communion according to the liturgy of the Church of South India will be held on August 29 in the First Methodist Church, Evanston. The Assembly will end with a closing service on August 31.

TO deepen the spiritual unity and fellowship of the Assembly, all delegates will be asked to read the same book of the Bible during the Assembly. The First Epistle of Peter has been selected for this purpose. Professor Paul S. Minear has brought out a booklet of devotional studies on this Epistle entitled *New Every Morning*. It contains a selection to be read on each of the seventeen days of the Assembly. Each selection is followed by a short meditation. The selections for each day are as follows:

Sunday, August 15	I Peter 1: 1-2
Monday, August 16	1: 3-9
Tuesday, August 17	1:10-13
Wednesday, August 18	1:14-21
Thursday, August 19	1:22-23
Friday, August 20	2: 4-10
Saturday, August 21	2:11-17
Sunday, August 22	2:18-25
Monday, August 23	3: 1-7
Tuesday, August 24	3: 8-15a
Wednesday, August 25	3:15b-22
Thursday, August 26	4: 1-4;6
Friday, August 27	4: 7-11
Saturday, August 28	4:12-19
Sunday, August 29	5: 1-5
Monday, August 30	5: 6-11
Tuesday, August 31	5:12-14

It is hoped that many Christians from all churches will share at a distance in the work of the Assembly through their reading and their thought. The booklet for Bible reading can be obtained from the World Council of Churches, 156 Fifth Avenue, New York 10, New York.

Upon the arrival of Dr. W. A. Visser 't Hooft from Geneva to make final preparations for the Evanston Assembly, Dr. Roy G. Ross, General Secretary of the National Council of Churches (left), presented to Dr. Visser 't Hooft (center), a message of official welcome to the delegates from 47 foreign countries who are expected to attend the Assembly in August. Also on hand to accept the greeting was Dr. Samuel McCrea Cavert (right), Executive Secretary in the United States for the World Council.

—RNS Photo

Women and WORLD HIGHWAYS

Voices Commending Mission Schools

By ANITA ROUTH HAIRSTON

SOUTHERN Christian Institute, Edwards, Mississippi, has enriched the lives of many with its general education program based upon religious emphasis. For Southern Christian Institute, this has been a year of transition. Its traditional program is being revamped to meet the new needs arising from our changing social order. Schools must keep pace with this changing tide if they are to serve humanity for an abundant life. Many of the smaller mission schools will pass with time as integration becomes perfected, but this will not bespeak failure of the mission school in having shaped the lives of many for a better way of life.

From Southern Christian Institute have come some of our foremost Christian women. On this page I name but few. *Rosa Page Welch* of Chicago, Illinois, has written her name around the world by giving unselfishly of her musical talent and by carrying the message of Christ to thousands. *Berniece Blackburn Holmes* is speaking for Negro Disciple women as she serves as one of the seventeen women on the International Christian Women's Fellowship Advisory Council. She is also the state president of the Negro Christian Women's Fellowship in Oklahoma and Second Vice-President of the National Christian Missionary Convention (in this capacity, presiding officer for the women's groups).

Mrs. Cynthia Yarbrough Martin, Chicago, Illinois, has given her life to Christian service. For four years she presided over the women's work of the National Christian Missionary Convention. She has led in the work of her state. She has an enviable record of having attended thirty-two of the National Christian Missionary Conventions, eight International Conventions, and two World Conventions of the Disciples of Christ.

Another graduate of S. C. I. is *Miss Hertercene Turner,* missionary to Mexico for The United Christian Missionary Society. Since her appointment as a missionary nurse, she has made notable achievements as a student at Mexico City College in preparation for her work on the staff of Hope Hospital in Aguascalientes. She has been selected for *Who's Who in American Universities and Colleges,* and last year she received the Gold Key Award for outstanding character, service and scholastic record. Her personality and ability have led her to places of leadership in these years of preparation.

Mrs. Rosa Brown Bracy was the first field secretary for Negro work under the auspices of The Christian Woman's Board of Missions. At 12 years of age she entered Southern Christian Institute where she later graduated with a Bachelor of Science degree. As secretary for Negro work, Mrs. Bracy was instrumental in the formation of the National Christian Missionary Convention, which is designed to serve the Negro churches of our brotherhood. Since serving as national secretary of Negro work, Mrs. Bracy has served as secretary of the National Business League, secretary of the Memphis Negro Chamber of Commerce, and at present is editor of *The Memphis World,* a semi-weekly Negro newspaper.

Mrs. Martin

Miss Turner

Mrs. Bracy

Miss Jackson

Carnella Jameson Barnes served The United Christian Missionary Society as the secretary of missionary education and missionary organizations for Negro women, youth and children. At present she gives her Christian leadership as a laywoman. She is a member of the board of managers of The United Christian Missionary Society. Because of her abilities and Christian concern, she served for a time as chairman of Christian social relations for the Christian Women's Fellowship Board of Southern California.

Other Schools

Another school giving opportunities for Negro education is also a home mission institution of The United Christian Missionary Society. Jarvis Christian College at Hawkins, Texas, has trained the present leader of women in the National Convention. She is *Miss Anna Belle Jackson* of London, Kentucky. A charming young person, Miss Jackson has proved during these three years as national director of Missionary Education and Christian Women's Fellowship what a fine leader she is.

The Disciples of Christ have not been alone in providing schools for Negro education. The numerous Protestant mission schools throughout the country have shared immeasurably in the educational, economic, and social welfare of peoples throughout the world. This article would be incomplete if it did not tell of some of the outstanding Negro women who have attended mission schools of other communions.

Mrs. Abbie Clement Jackson, Louisville, Kentucky, went to a college supported by her own church in Salisbury, North Carolina. She is an outstanding leader in the Louisville Council of Church Women and of the General Department of Church Women in the National Council of Churches where she is chairman of the national committee on leadership education.

Mrs. Rossie Thompson Hollis is best known for her work in public relations. Her humanistic approach to life has made her one of Oklahoma's beloved citizens. She has given of herself and of her possessions so that others might find a significant place through educational opportunities.

Both Mrs. Hollis and Mrs. Jackson attended the first assembly of the World Council of Churches in Amsterdam, Holland.

Mary McLeod Bethune, Bertell C. Wright, Buena Berry, Artemisia Bowden, and many others too numerous to mention have received all or some of their education from mission schools.

Place for the Mission School

Mission schools were needed in yesteryears. Mission schools are needed today, but they must compete in the ever-expanding field of education by providing advanced educational opportunities for *all people* in every area of specialization. We are proud that Southern Christian Institute is expanding to meet these needs.*

Mrs. Hairston

Mrs. Everette L. Hairston, Tulsa, Oklahoma, is a graduate of Southern Christian Institute. She received Bachelor of Arts Degrees from both Langston University in Oklahoma, and Stowe Teachers College in St. Louis. She was the first Negro graduate of Tulsa University, where she received the Master of Education Degree and where she is now working for her Doctor of Education Degree. Mrs. Hairston taught in the St. Louis public schools for eight years. Both she and her husband are active members of the Pine Street Church in Tulsa.

—ALICE RIST LANGFORD

*The new Southern Christian Institute program will be two-fold. The academic phase of the work is being merged with Tougaloo College on its campus thirty-seven miles from S. C. I.; the new school will be known as Tougaloo Southern Christian College. The second phase in the new program will be centered on the present S. C. I. campus and will be in the nature of a community service which will offer adult and religious education, and farm demonstration. Plans are also being perfected to utilize the campus for conferences and institutes. See June WORLD CALL, p. 13.

Echoes— *from Everywhere*

Rains Cause Disastrous Flood

DURING the recent rainy season in our part of India we had one of the worst floods we can remember at Bilaspur. It was frightening to see the quiet Arpa River full to the brim and at places tearing over its banks into the city streets. Water backed up to our men's tuberculosis ward and we had to shift patients for one night.

The flood forced many out of their homes, so they had to buy food from street vendors. Wells were contaminated, causing a severe cholera epidemic which took many lives. Six of the seven cases of cholera admitted to our hospital during the first two days died within a few hours, in spite of all that we could do.

Dr. Mary Ali was awake day and night and made herself much appreciated by her sympathy and understanding. One gratifying thing to us was that no patients came from among the Mission's school children or from the Christian community where we had given preventive inoculations.

—RUTH MITCHELL AND RUTH MAY HARNAR

Bilaspur, India

Audio-Visual Work In Philippines Grows

The radio work of the Philippine Federation of Churches continues to grow. Our main project is the Federation's radio station located on the Silliman campus in Sumaguete, and stations DYSR and DYH-4. Under the able directorship of the Rev. Roy Bell, the station has ministered to a large listening audience, especially in the southern islands.

The acting director of the station while Mr. Bell is on furlough, Dr. Henry Mack, hopes to increase the broadcast time over the station. It is also rumored that the station may soon double its power so that it may be heard more effectively all over the Philippines.

In order to supplement this radio service and ministry, the Audio-Visual Commission appointed a Luzon Radio Committee to direct the work, especially in the Manila area. At present there are two weekly half-hour programs being aired free of charge over commercial stations. These are *The Radio Pulpit* and *Eveing Chimes*. The committee also is sponsoring a program over another commercial station. Its title is *The Evangelical Hour*.

Last October the Rev. Reuben Gums arrived in the Philippines to direct the radio work in Luzon. He completed his Tagalog language study last May and is now devoting his full time to this important task.

—JAMES H. MOORE

Philippine Christian Advance

Missionary Society Active in Congo

Lotumbe, Belgian Congo, has had a women's missionary society since Mrs. Herbert Smith's day, and we have had some fine women at the head of it from time to time. They have given literally thousands of *francs* toward the evangelistic work of our whole district as well as helped in the local church. Many of them are able to read their Bibles, lead singing and lead in prayer.

But this year when we had our young women's school for students' wives, we began to look for a special place for them. Then the thought of Christian Women's Fellowship came to mind. We divided our whole women's group into four parts, putting the oldest and the youngest into two of the four groups. We placed our four most capable women as sponsors or leaders.

Once a month each leader prepares her program with her women. Each one does what she is most capable of doing to make a successful program. The leader calls on the ones on the program; then there are others who are volunteers for beginning songs, prayers, etc. One leads the singing. She may be a girl in the dormitory or one of the younger women. One or two lead in prayer. The one who reads the Scripture may not be the speaker of the program. When the whole program is over and someone has a song on her heart, she may burst into song. Or, if it has prompted her to prayer, then she prays. At the close, the leader may give her closing remarks.

—RUTH MUSGRAVE

Lotumbe, Belgian Congo

Jamaican Leader In United States

Miss Gladys Harrison of Jamaica, B.W.I., is in the United States for a year of in-service training in religious education. She has been secretary of Christian education for Disciples of Christ churches in Jamaica for the past three years. Now she will work under the supervision of Miss Ruth Reynolds, director of children's work leadership in the department of religious education of The United Christian Missionary Society.

Miss Harrison will attend workshops, laboratory schools, camps and conferences as well as visit the Evanston Assembly of the World Council of Churches in August and the International Convention of Disciples of Christ in Miami in October.

Bavarian-Born Wood Carver Gained World-wide Fame

Alois Lang, in photo at right, distinguished wood carver who died on March 10 at the age of 82, won his fame through his religious carvings which today are found in many Disciples of Christ churches. Mr. Lang was born in Oberammergau, Bavaria. He was apprenticed to Andrea Lang, from whom he learned the art of ecclesiastical wood carving. Coming to the United States Mr. Lang associated himself with the American Seating Company, becoming Master Carver. One of his most famous carvings is an interpretation in wood of Leonardo Da Vinci's, "The Last Supper."

Missionary Worship Service

Theme: *"What is the City, but the People?"*

August

The City of Chaos

(You may use a replica of YOUR church with open door and a small sign reading "House of Prayer for All Peoples." Place where it will be most visible to each person present. This service follows the program "In Strange and Lovely Cities.")

Call to Prayer: In our program we met persons who exemplify social conditions as they exist in our cities. Let us now turn to our Father in a season of Prayers of Intercession that we may seek guidance and understanding and contritely acknowledge our weaknesses in making our Christian witness vital and vigorous.

(Silence)

First Person Prays: O Thou, who art the light of the world, the desire of all nations, and the shepherd of our souls; let thy light shine in the darkness, that all the ends of the earth may see the salvation of our God. By the lifting up of thy cross, gather the peoples to thine obedience, to whom alone belongeth the scepter and the crown; let thy sheep hear thy voice and be brought home to thy fold, so that there may be one flock, one shepherd; one holy kingdom of righteousness and peace; one God and Father of us all, above all and through all and in all. *Amen.**

(Silence)

Second Person: Jesus, unveiling the glory of the Eternal in the workshop of the carpenter,
Renew thy spirit in us.

Jesus, who didst love the common folk,
Jesus, ever feeding the multitude with the bread of life that came down from heaven,
Jesus, rejoicing with them that did rejoice, and weeping with them that wept,
Renew thy spirit in us.

Jesus, who for our sakes didst become poor,
Jesus, rejoicing in the Father's will,
Jesus, rejoicing in the lilies and the birds and the companionship of men,
Renew thy spirit in us.

Jesus, agonizing for the lost,
Jesus, calling men to forsake all, that, having thee, they might possess all things,
Jesus, by thy terrible love on Calvary,
Jesus, by thy victorious love at Easter,
Renew thy spirit in us.

Jesus, who hast promised men a peace and joy that no one can take from us,
Jesus, who hast revealed thy great power in those whom the world had held of no account,
*Renew thy spirit in us. . . . Amen.**

(Silence)

Third Person: O God, who hast spoken to us by thy spirit moving in the hearts of prophets and saints; grant us so to hear their scriptures, read, study, and meditate upon them, that we may be led into ever fuller truth, and be guided in the way of life eternal; through Jesus Christ our Lord. *Amen.**

Meditation: Isaiah 24 pictures graphically the "miserable overthrow" of the ancient city of Tyre. The tenth verse reads, "The city of chaos is broken down: every house is shut up, that no man may come in." When houses—or churches—close their doors, chaos results.

Many of our modern cities are cities of chaos. Our hope of peace lies in the courage of Christians to lose themselves to Christ's will and live for others as he lived. Then, and only then, will our churches open their doors, that all men may come in. Then will our cities know peace. Chaos will not prevail. The church will be the heart of the community; the city will be blest. Every woman or young person or factory worker or minister will then know the joy of "Strange and Lovely Cities."

Hymn: "Our Church Proclaims God's Love and Care" (*Christian Worship: A Hymnal,* 425)

Call for Offering: "Teacher, you have truly said that (God) is one, and there is no other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." *(Mark* 12:32, 33)

Prayer of Dedication: Father of us all, grant us grace to open our hearts as we open our minds in rethinking our patterns of living so that all things shall honor thee in fulness and glory. Amen.

The Benediction

September

The City of Righteousness

(For an interest center, use a replica of YOUR church, and indicate its type. On a poster placed to one side list clearly the other types of churches to be considered during the study. With a map of your city or community as a backdrop, locate the types of churches in their respective area, with a cord running from the poster to the location of the church on the map.)

Call to Worship: "And I will restore your judges as at the first,
and your counselors as at the beginning.
Afterward you shall be called the city of righteousness,
the faithful city." *(Is.* 1:26)

Hymn (Sing in a *spirited* manner): "All Hail the Power of Jesus' Name," st. 1, 3. (*Christian Worship: A Hymnal,* 252)

Meditation: Amsterdam, Holland, during the first meeting of the World Council of Churches, was a community of great and moving experiences. Not only was this historic event the topic of the day, but a national event of poignant interest to every citizen was in preparation: the forthcoming crowning of Juliana as queen.

As the interplay of the cross sections of the various church groups and nationalities at prayerful work was observed, and as the emergence of brotherhood and unity took form in the meetings of the World Council of Churches, the welling of feeling within one reached heights unknown before. To go from these great meetings into the stream of life as the city went about its patterns of living and the nation prepared to honor its eminent women was an "unforgettable" experience. The currents of feeling rose and ebbed as a tide, never quite receding, constantly increasing in intensity.

When the weekend of the coronation drew near, people from all areas of the country came to the city. Among the events which celebrated this historic time was a great pageant held in the stadium. In the center of the stadium was a colossal crown, resplendant with gold paint and synthetic jewels. At the close of the pageant the tremendous crown was picked up and carried every step of the way to the two-block rectangle garden fronting the palace. At pre-arranged distances along the way a corps of people would come forward to share in carrying the crown a few blocks. Each corps was identified by dress: professional people—doctors, nurses, school teachers, clergymen; tradespeople—bakers, carpenters, factory workers; office peoples; farmers; followed by the Queen's Livery. Never was unity of purpose supporting the Dutch Monarchy so graphically portrayed. Never did the cooperative cross section of a people so etch itself on one's consciousness.

So should our churches minister to the glory of our Lord and crown him with many crowns. As there were people of every trade and profession of every community shouldering their share of the total responsibility, so should our churches in the downtown and fringe areas, the new and stable communities, the areas of transition, the campus, suburban and rural communities plan, encompass, and shoulder their share of the responsibility of carrying the crown of our Lord by ministering unto every person within their scope of influence. Thereby we would become "cities of righteousness."

Hymn: "All Hail the Power of Jesus' Name," st. 4. *(Sing vigorously.)*

Presentation of Offerings: (Hum the preceding hymn during the presentation.)

Prayer of Dedication: Our Father, as we step forth in our time to accept our share of responsibility in the procession of thy crown we lift our faces in joyous anticipation of the future under thy guidance. Bless these tithes and offerings to the ongoing of thy kingdom, and for the use of those less fortunate than we. (Conclude with the benediction.)

The Postlude: Tune "Coronation" (No. 252)

—Mrs. Russell E. Palmer

*Prayers from *The Kingdom, the Power, and the Glory,* pp. 80, 5, 70 respectively. Oxford University Press, New York. Used by permission.

For Adult Mission Study

AUGUST—SEPTEMBER

THEME
The City

AUGUST

"In Strange and Lovely Cities"

THIS month introduces the general study on the city. Program Two presents some of the needs of people living in cities. Each person interviewed by the reporter in this program has a problem. The solution to some of these problems is given in the program.

Following the program your group might wish to discuss actions the church or individual church members might undertake to help counteract negative factors in city life that create these problems.

Whether yours is a city or non-city church, your group should be concerned about the large number of people who live in the city yet maintain their church membership "back home." If yours is a city church, discuss how you can interest these persons in transferring their membership. If yours is the "home" church, decide what responsibility you have in helping these people to find a church home in the city.

Problems for Discussion

Other problems raised in this program concern the unfriendliness of city churches to the stranger; the need for a "home away from home" for the college student (or for the working youth, for that matter!); the difficulty in becoming acquainted with city neighbors; the breakdown of family life in the home (Can the church provide opportunity for families to do things together?); special needs of the suburbanite, the immigrant, the inner-city resident; the opportunity for the church to work in industrial plants. (See *Collier's*, February 19, 1954, for an article about religious services in the shops of the Louisville & Nashville Railroad.)

Background Material

The pictorial *Look at the City* contains in graphic form many of these same problems, with suggestions of how some churches are meeting them. It will help you with this discussion. It may even suggest other interviews you may wish to include.

You will find good background material in the opening chapters of Kenneth Miller's *Man and God in the City*. (See page 44.)

Your group might be interested in drawing up a chart of your own city, similar to the one presented by the professor in the program. Your pastor or the church federation may be able to help you.

SEPTEMBER

Many Needs, Many Ministries

The pictures at the bottom of this page show the temporary meeting place of the Gentilly Christian Church, New Orleans, Louisiana. Church school classes and worship services were held in the Fox Theater until the church building was constructed. This church is an example of a church in a suburban area. Its story is told in Program Three.

Stories of ten other churches are told in this program. You may substitute different churches if you prefer. The pamphlet *Disciples of Christ in the City*, by W. Elbert Starn, contains examples of churches you may wish to use. *Be sure to check the material in Program Four so that you do not duplicate illustrations.*

A Church in a Semi-Downtown Area

The Portland Avenue Christian Church, Minneapolis, Minnesota, is not a downtown church but it has been located on the edge of the downtown area. Its neighborhood has seen much change, having become quite commercialized, and thus can be termed an area of transition. The building is old and inadequate for the growing, active congregation.

On March 28 the congregation came with spades to break ground for a new church building just a mile from the present location. It will still be in essentially the same neighborhood, serving the same constituency.

Among the present constituency is a fine Negro couple who are active in many phases of the church's life. The woman is an active member of the business and professional women's circle of the Christian Women's Fellowship.

During the past twelve years there have been as many as nine Nisei (American-born Japanese) members participating in the church fellowship.

A member of this church has said: "Most of us in Portland believe very strongly that any city church today which has the opportunity to be interracial and does not do so, as a matter of Christian principle, is not being true to the highest teachings of our Christian gospel."

A Church that Helps Others

The congregation of Central Christian Church in Wichita is noted for its missionary zeal. Through the years they have given both money and leadership to help establish other congregations in Wichita. Several years ago their sanctuary was destroyed by fire. Yet, during this period of rebuilding, they have almost tripled their missionary giving. Recently two of their youth were ordained, one for missionary service abroad, the other at home.

Additional Material

This issue of WORLD CALL, which highlights the work of the Board of Church Extension, contains many articles about city churches. Among the articles is a panel discussion on establishing new churches, an article entitled "Old Church—New Field," and one called, "We Believe in the Downtown Church?" All of these articles will prove valuable.

In addition, this issue contains a picture story by Mrs. Louise Moseley on the churches in New York City. Be sure to read the article by Miss Genevieve Brown which introduces the study.

Don't miss the series of articles on city churches that *The Christian-Evangelist* is carrying.

Worship Services

The worship services to accompany these programs appear on another page in this issue. They are again written by Mrs. Russell Palmer of Fort Wayne, Indiana, following the general theme, "What Is the City, but the People?"

The Fox Theatre served as a temporary meeting place for the newly-organized Gentilly Christian Church (New Orleans, La.) congregation.

Youth and Missions

"I've Written About You—"

IT's a pleasure actually to meet you! I have written about you a number of times." This was my greeting to several nationals of different countries. Through articles, letters and talks, we at home have learned of the lives and service of nationals who have inspired their countrymen as well as the missionaries. In some mission-minded families, their names are almost household words.

Hira Lal stands on his veranda for this picture. To his right is his sister. All others are members of his household, except B. Sadhu, the minister, who is standing at the left of the front row.

To make the acquaintance of such people is an exhilarating experience. Occasionally one feels a bit as if he were going about in a dream.

The visit to Hira Lal, long active in the hospital and church at Mungeli, was one little gem in my recent visit to India. Miriam Terry and Velma McGill entertained the missionaries and several leaders among the nationals with a jolly luncheon at their home. Then B. Sadhu, the minister of the church at Mungeli, took me to see the church with its outside baptistry. Next came a walk in the bright, hot sunshine across a broad open space to a part of the town with a good sprinkling of Christian families. Large, beautiful trees beckoned walkers with their cool and dark shade.

At one neat, white house we stopped to greet a Christian couple who had reared three fine boys. When the man called his wife to the door to talk with us, I noticed that inside her bed-curtain of mosquito netting were her glasses beside an open Bible. She had been lying down and reading.

As we walked on toward the home of Hira Lal, the minister told us that the man we were to visit found him as a little boy in famine time and was responsible for his growing up in the orphange in Damoh and thus becoming a Christian.

The old Christian leader received us gladly and reviewed his life briefly for us, gladly answering questions. In the home was his sister, some years older than he, as well as his daughter-in-law and younger members of his family. His smile, his tone, his words and his manner left me with the feeling that I had truly been in the presence of a saint.

—MARETA SMOOT

For All People

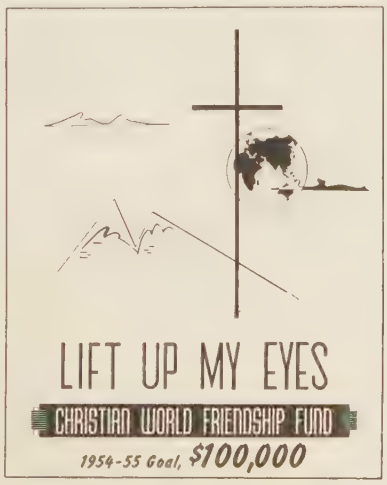
LOS Angeles is home to thousands of Mexican-Americans, Chinese, Koreans, Japanese, and southern Negroes. Fifteen years ago inadequate housing, limited recreation facilities, discrimination in many forms, suspicion and adolescent search for security multiplied to produce roving teenage gangs.

The "hopeless task" of building brotherhood began on East 20th Street in 1942. A child-care center for pre-school children of working mothers was augmented by an English class for adults. Playgrounds for youth of all ages came next. The first Sunday worship was attended by the three staff members and two small Chinese children. All Peoples Christian Church and Community Center was beginning!

The present activities are in keeping with the Scripture: "For my house shall be called a house of prayer for all people." More than 500 people of all ages and races in the community worship, play, work and grow at All Peoples. The church, with its 150 members, ranks among the top three churches in California in per capita giving to missions; it belongs to the World Call Twenty Percent Legion, and was the first Southern California church to reach its Crusade financial goal.

As All Peoples pledges itself to development of the mind, body and spirit of its neighbors it looks toward the brotherhood of man in Christian love.

This new CWFF Poster challenges all youth in the words of the 1954-55 Youth Theme.



Begin: *"The City"*

July 1 is the starting date for a home missions study of the city. Cooperating in the study are children, youth and adults of nearly 30 Protestant communions. You can get a listing of mission study materials for all ages, free, from the Missionary Education Department, UCMS.

CWFF

The Christian World Friendship Fund (CWFF) challenges your youth to "Lift Up Their Eyes" and finance city mission work:

50% for Work at Home

All Peoples Church & Community Center, Los Angeles	
Dan Genung, link support	$2,400
Kay Kokobun, link support	2,300
Program Director, support	2,350
Administrative Assistant	2,350
Nursery Director, 3 teachers & cook	9,400
Home Mission churches in cities, partial support of pastor	2,400
Hospital Chaplain, Rochester, Minn.	$3,800
Field Work in Religious Education for a more vital church for every congregation in your state	12,500
National Youth & Student Work Directors: J. L. Ballinger, R. F. Harrison, C. C. Mills, Mareta Smoot and G. P. Rossman	12,500

Beyond Our Borders

The Christian World Friendship Fund solicits money for regular foreign mission work through the UCMS in India, and for training foreign Christian leaders and missionaries in the U.S.A.

50% for Work Abroad

Abundant Life Program in India—Salaries and work budget of the Director, the Allahabad Agricultural worker and the Literacy Specialist—	$8,000
Current Expense—work of missionaries and the Indian Christian colleagues. Hospitals and schools, administered by committees of missionaries and Indian Christians, depend upon Current Expense money from Canada and USA. By subsidy to growing churches other Christian work such as evangelism grows through the maturing congregations of Christians.	20,300
Mission Property repairs	$3,000*
Christian Medical College, Vellore	1,200*
Orissa—New work in Orissa is growing and may become a major part of our Indian outreach.	2,500*
Scholarships for 4-6 Christian leaders of other countries receiving training in U. S. colleges	5,000
Scholarships for candidates for foreign mission service	10,000

The Annual CWFF Packet for 1954-55 is available, free, from the CWFF Office, UCMS, 222 S. Downey, Indianapolis 7, Ind.

—CHARLES C. MILLS

*Indicates CWFF seeks to provide the total UCMS support of this project, except for the salaries of missionaries, which are provided by link churches.

DIRECTORS have been named for two Disciples of Christ youth work camps to be held this summer.

The work camp at Hazel Green, Ky., to assist in the rebuilding of the Christian church there, is being directed by Mr. and Mrs. Robert Fudge of Oklahoma City, Okla., from June 22 to Aug. 6.

The Jamaica Work Camp, July 16 to Aug. 20, will be directed by Mr. and Mrs. James A. Lollis, Danville, Ky. Here the young people will aid in construction of a union seminary building in the city of Kingston. The actual construction will be supervised by Freeman Redding of the Disciples of Christ Jamaica Mission.

The proposed work camp at Jarvis Christian College, Hawkins, Tex., has been cancelled.

———

Seven Disciples of Christ young people have volunteered for service on the summer staff of the National Christian Council's Division of Home Missions in the Christian ministry to migrants working in the Midwestern Area. They are Richard L. Carlson, Hartford Seminary; Marguerite (Peggy) Cobble, Phillips University; Marian Kurtz, Bethany College; Estelle L. Miller, Hartford Seminary; Mrs. and Mrs. David Reese, Phillips University and Wanda Singley, Iowa State College.

———

Daniel Lopez de Lara, pastor of the San Luis Potosi church, Mexico, has been named an accredited visitor to the World Council of Churches assembly in Evanston, Ill., in August. He will participate in the Disciple Study Conference Aug. 6-9 and in the Disciple Student Fellowship at Lake Geneva following the Evanston meeting.

Garland Farmer, missionary to Puerto Rico, is also an accredited visitor and will represent the Association of Evangelical Churches of Puerto Rico at the World Council meeting.

———

Miss Pauline Starn, state secretary of Christian Women's Fellowship of Northern California has resigned to return to mission work in Japan. She will go to Japan in the fall of 1954 and will major in women's work there.

———

Paul Wassenich, Texas Bible Chair Director, Austin, Tex., has been granted educational leave from June 1 to September 1, 1954. He is spending most of the time in study at the American School of Oriental Research in Jerusalem and in travel to Egypt, Turkey, Greece and Italy.

———

Paul Crow, Lanett, Ala., associate president of the International CYF Commission, will give three months of service on a subsistence basis in the fall of 1954, visiting youth and church groups to interpret the Christian Youth Fellowship program. A student at the University of Alabama, he has been a member of the CYF Commission for three years. He will serve under the direction of Russell Harrison, national director of youth work in the department of religious education of the United Society.

———

Herbert Smith, pioneer Congo missionary, died on May 11 at his home in Bloomington, Ind., after an illness of several months. He is survived by three daughters, Mary Lula, Mariah, and Laura Jane. Mrs. Smith died in the autumn of 1952.

Dr. and Mrs. Smith went to the Belgian Congo in 1909 to open a new mission station at Lotumbe. In 1928 they moved to Bolenge to clear ground, construct buildings, and start a new school to be called Congo Christian Institute. This school was established to meet the growing need for the better training of evangelists and teachers.

In addition to his other services, Dr. Smith was the author of two books on Africa, *The Call of the Congo,* and *Fifty Years in the Congo.* He also prepared several books in Lonkundo consisting of lessons, text books, sermon outlines and Bible studies. Both Dr. and Mrs. Smith had conferred upon them medals of the *Ordre Royal du Lion* by the Belgian government in recognition of their many years of service to the Congo.

Dr. and Mrs. Smith returned to America in 1945 and retired soon after.

The funeral service was held at First Christian Church, Bloomington, Ind., May 13. Virgil A. Sly, chairman of the division of foreign missions of the United Society, attended the service.

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Mr. and Mrs. George Breese of Pasadena, Calif., members of Central Christian Church in that city, will join the staff at Hazel Green Academy, Hazel Green, Ky., for the next two years on a volunteer basis. Both Mr. and Mrs. Breese have had a wide experience in educational and administrative work. Since 1930, Mr. Breese has served at Pasadena City College as teacher of psychology and sociology and then as full-time counsellor. Mrs. Breese has been with the Pasadena public school system, teaching in junior high schools and junior colleges since 1945.

At Hazel Green they will serve as educational consultants to the faculty and will conduct workshops and discussions for the staff. They will also serve as student counsellors.

———

Oliver W. McCully, general secretary of the All-Canada Committee, Churches of Christ (Disciples), has been appointed Canadian Representative of the Pension Fund of Disciples of Christ.

Crain Attends Religion-Labor Convention

—RNS Photo

Officials of the National Religion and Labor Foundation who attended the annual convention in Columbus, Ohio, are shown checking a program of the proceedings. Left to right are, seated, Waldo E. Rasnake of Atlanta, Ga., treasurer; James A. Crain of Indianapolis, co-chairman and executive secretary of The United Christian Missionary Society, Disciples of Christ; and John G. Ramsay of Washington, D. C., co-chairman, and director of community relations for the C.I.O. Standing, Dwight J. Bradley of New York, executive consultant; and Witherspoon Dodge of Columbus, director.

UCMS Librarian Retires–Again

ON June 30, Mrs. Ada Mosher, librarian for The United Christian Missionary Society, retired for the second time in her long and notable career. This second retirement brought to a close a period of eleven years in which Mrs. Mosher had given her services to the United Society on a "dollar-a-year" basis. Her successor is Miss Doris Autrey.

Mrs. Mosher's first retirement came in 1943 when she closed out her service with Cleveland, Ohio, libraries. Mrs. Mosher studied at Hiram College, University of Chicago, University of Wisconsin, Western Reserve University and the Pratt Institute of Library Science. During her career she organized several special libraries and departments of public libraries in Detroit, Cleveland, and Fort Wayne, Indiana.

After her first retirement her desire to continue serving led her to accept a volunteer position as librarian at Missions Building. During Mrs. Mosher's term of service the United Society library has undergone a transformation. The physical quarters have been enlarged and changed. The catalog of books has been enlarged to 26,000 volumes. Much of the most valuable material has been microfilmed, classified and catalogued.

Mrs. Mosher

A statement read at a meeting of the Board of Trustees of the United Society in May said, " . . . we express our deep appreciation for the kind of person she is and for the eleven years of wonderful, unselfish service she has given, and wish for her many years of health and happiness as she enters her second retirement."

Robert S. Bates, son of Dr. and Mrs. M. Searle Bates, former missionaries to China, is serving as co-director of a World Council work camp in the island of Cyprus this summer. Mr. Bates is a student worker of the Disciples of Christ at the University of Kansas, Lawrence, Kans. He sailed from New York on May 10.

———

W. A. Frymire of Monmouth, Ill., died on Apr. 16, 1954. Dr. Frymire was a missionary to the Belgian Congo from 1913 until 1928, serving at Lotumbe, Longa, Bolenge and Monieka. While at Monieka he completed the first unit of the hospital there.

R. D. McCoy, retired missionary from Japan, represented the United Society at the funeral services which were held at Monmouth on Apr. 19. A memorial fund in Dr. Frymire's memory is to be established for the furtherance of medical work at the Lotumbe Hospital.

———

Mrs. Elgie Pitcock of Havre de Grace, Md., has been elected to fill the vacancy on the Board of Managers of The United Christian Missionary Society caused by the death of Mrs. O. B. Atwood. Mrs. Pitcock will serve for the unexpired term ending in 1955.

———

The Golden Reel Award has been presented to the film *For Every Child,* which was produced by the Broadcasting and Film Commission and released in September, 1953. This award is given each year by the Film Council of America to the outstanding 16mm film in each of twelve categories. *For Every Child* received the award in the section of Religion and Ethics.

The United Society participated in the production of this film and Miss Ruth Reynolds, national director of children's work leadership in the department of religious education, was chairman of the interdenominational production committee.

Missionary Register

Departing for the Field:

Miss Ruth Peterson sailed for Belgium on Apr. 13.

Miss Faith McCracken sailed for Belgium on Apr. 23.

Dr. and Mrs. John Ross, with their son Ernest, sailed from New York on May 17 to return to the Belgian Congo.

Mr. and Mrs. Aigi Kamikawa returned to Japan in May.

Mr. and Mrs. A. C. Cuppy, with their two sons, left New York by plane on June 9 to return to the Belgian Congo.

Arriving from the Field:

Miss Daisy Edgerton returned to the United States on regular furlough from Japan in April.

Dr. and Mrs. Dwight Stevenson left the Philippines in April after a period of several months of special service.

Miss Adele Bower returned to the United States on regular furlough from Japan on June 14.

Mr. and Mrs. H. C. Hobgood are returning to the United States from Africa in July.

Mr. and Mrs. Ned Roberts will arrive in New York on furlough from Africa on July 13.

Miss Ruth Musgrave will return to the United States on regular furlough from Africa on July 28.

A son, Ed Samuel, was born Mar. 25 to Mr. and Mrs. Jose Estoye. Mr. and Mrs. Estoye are missionaries of the United Church of Christ in the Philippines and are working with Disciples of Christ missionaries in Thailand.

A son, Steven Eugene, was born Mar. 26 to Mr. and Mrs. Claylon Weeks, missionaries to the Belgian Congo.

A son, Carl Taylor, was born Mar. 30 to Mr. and Mrs. Clarence Williams, missionaries to the Belgian Congo.

A son, Benjamin Elwyn, was born Apr. 5 to Dr. and Mrs. Keene Watson, missionaries to the Belgian Congo.

———

The Family Protection Program of the Pension Plan was scheduled to go into effect July 1. The necessary two-thirds of member churches and ministers was reached weeks ago. The expanded Plan will cover all who have enrolled, which constitutes almost all ministers, missionaries and full-time workers in the church and church-related institutions and colleges.

In Memoriam

Myrtle V. Blair, Mar. 11, Fortuna, Calif. Beloved member of First Christian Church 53 years. Active in all church work. Was financial secretary 18 years. A consecrated woman, devoted to her church.

Mrs. J. D. Ambrose, Mar. 28, Corsicana, Tex. Member of First Church since 1892; active in women's work and Sunday school. Charter member of the United Charities board. Age 93.

Cora Foster, Apr. 6, Barnes City, Ia. Life member of missionary society of Union Mills Church. Age 89.

Sarah E. Snow, Feb. 12, Carlsbad, N. M. Life-long member of the Christian church and active in the C.W.F. State treasurer of the C.W.F. board.

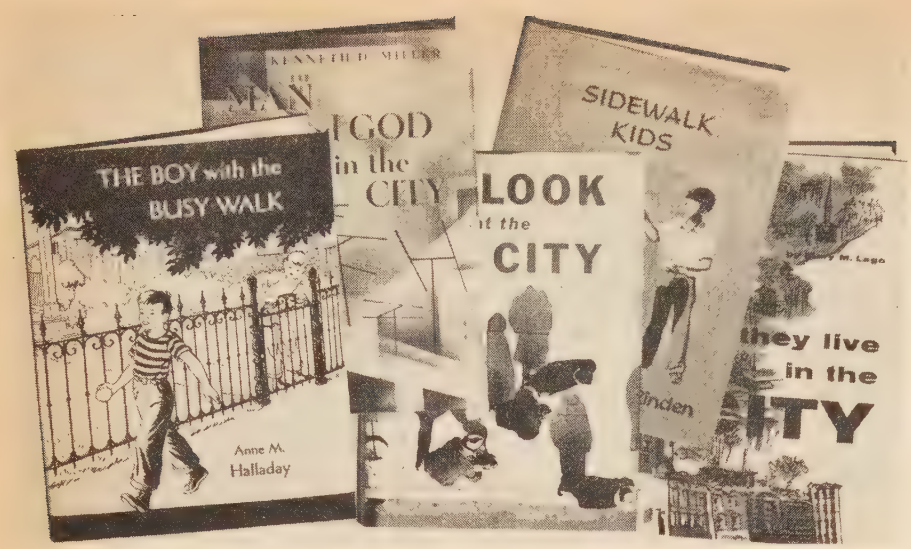
Mrs. Wilma K. Dillard, Apr. 12, Carlsbad, N. M. Long-time member of the Christian church and missionary organizations.

Mrs. Mary E. Van Winkle, Apr. 20, Leechburg, Pa. Widow of the late E. K. Van Winkle, Christian church minister for 50 years. Instrumental in starting several missionary societies. A great church worker.

Mrs. Grace Cox, Apr. 23, Kentland, Ind. Member of First Christian Church and of the missionary society 40 years. Age 75.

Annie Dixon, July 19, and *Belle Dixon,* Oct. 4, 1953, Hollister, Calif. Sisters who were devoted Christians and gave generously even after they were unable to attend services at First Church. Ages 89 and 87 respectively.

Mrs. Ethel Bartlett Kendall, Apr. 21, Lexington, Mass. Widow of Percy M. Kendall, both ordained ministers. In early '30's she served as state president of the CWBM. She held a warm place in hearts of all who knew her.



For Reading About "The City"

Man and God in the City

THE task of the churches as they seek to serve the "wistful pagans" of the city is "To save the soul of man and to give the city a soul," according to Dr. Kenneth D. Miller, the author of the basic adult study book on the home mission theme, "The City." This fascinating book deals with the problems of the church in the inner city, the residential areas, and the suburbs by telling of the successes and failures of actual churches. Why are our churches weakest where need for them is greatest? "The City" is a mission field that concerns us all. *(1954. Cloth, $2.00; paper, $1.25.)*

—W. D. H.

When

WHEN Your Home is in the City, edited by Lucy M. Eldredge, highlights problems caused by broken homes, racial prejudice, loneliness, poverty, etc. It pictures in the city context, young persons who have been helped by community centers such as All Peoples. *WHEN* shows what youth itself has accomplished through surveys, home missions tours, recreational projects, prayer groups.

The book is intended for individual and group use. *(1954. 50 cents.)*

—M. H.

Look at the City

A missionary pictorial "tract" by Janette Harrington is designed to give the busy person a "look at the city"—America's great mission field. Through striking photographs and concise text the reader may quickly sense the loneliness of city life, the futility of the drive to get ahead, the complexity of city living—and the necessity that the church become the directing force for the city dweller. *(1954. Cloth, $2.00; paper, $1.25.)*

—M. W.

They Live in the City

Would your church school class like to really see how people live in various parts of a city? Display several copies of Mary M. Lago's book in your classroom on Sunday. Junior-highs will agree with Jeff, who says in this realistic story, "Folks most always get along better when they get to do things together." Here, "doing things together" for some likeable younger-teens in St. Louis began at Friendship Center, where they found friends and a chance to reach out to help others.

Excellent for use in evening Chi Rho Fellowship. *(1954. $2.00; paper, $1.25.)*

—C. C. M.

The Super's Daughter

In this story by Anne Tufts, a DP family from Middle Europe builds a pleasant life in Greenwich Village, where the father is well content to work as manager of a small apartment house. Not so the "Super's Daughter," who visions for herself broader horizons. While conscientiously earning her pay for helpful errands as her father's assistant, she senses a mystery and helps to solve it; makes friends; and achieves a successful start in art school. *(1953. $2.50.)*

—L. B.

Disciples of Christ in the City

Have Disciples of Christ a mission to the city? How are we ministering to the 62 per cent of our membership now residing in cities? Are we doing our share to establish churches in rapidly developing areas where churches are needed?

In a 48-page illustrated booklet, W. E. Starn tells how city associations, state societies, and national agencies are working on this vital home missions frontier. *(1954. 35 cents.)*

—G. B.

A Bargain with God

For forty years Father Ferris had presided over St. Mark's on Boston's Beacon Hill. Not the picturesque Beacon Hill of Louisburg Square visited by tourists, but that of Bowdoin Street, where life for most of Father Ferris' parishioners went on amid the shabbiness and poverty and frustration of the typical "inner city." This appealing novel by Thomas Savage tells how God works a miracle on Bowdoin Street that changes several lives, saves a marriage, and promises a new life for the decaying St. Mark's. *(1953. $3.00.)*

—G. B.

Favorites, in Review

Draw from the treasure store of books written on themes of recent years. *Once There Were Two Churches,* by Fred D. Wentzel, offers background, with stories of churches in varied communities. (1950. Cloth, $1.75; paper, $1.00.) In *The Third Wish,* by Eleanor Hull, teen-age Dorinda helps her youth church begin a new church. (1950. Cloth, $2.00; paper, $1.25.) By the same author is *Papi,* story of a young Puerto Rican in East Harlem. (1953. Cloth, $2.00; paper, $1.25.) New York becomes *Everybody's Island* in Amy Morris Lillie's engaging book. *(1952. $2.75.)*

—L. B.

Sidewalk Kids

Gertrude Jenness Rinden has written ten stories about junior boys and girls who practically jump out of the pages because they are so real! Readers will feel Skinny's elation with him; their hearts will be touched by Lucky's bitter disappointment; and Armando's fright will take hold of them as it did him. Each story shows how city missions help boys and girls. *(1954. Cloth, $2.00; paper, $1.25.)*

—F. M. H.

Friendly House

Most boys and girls as well as adults enjoy picture story books. This picture story will be especially interesting since the photographs were taken at All Peoples Community Center. The accompanying short text shows what a city mission offers children in fellowship, health, recreation, and club activities. *(1954. Paper, 50 cents.)*

—F. M. H.

The Boy with the Busy Walk

Tomas has what some people would call a busy walk. That is, he has this kind of walk when he is on the way to the mission center. His friend Tippy can hardly believe that anyone would walk so fast to get to a mission center. But after Tippy has been to the center and realizes what a wonderful place it is, even he walks fast to get there. The author, Anne M. Halladay, is a favorite with primary age children. *(1954. Cloth, $2.00; paper, $1.25.)*

—F. M. H.

City Neighbor

Clara Ingram Judson has written a very human story of Jane Addams. It begins with her childhood and tells a vivid, realistic story of her home life, her college experiences, and finally the work at Hull House in Chicago. Older juniors will be challenged with this story. *(1951. $2.50.)*

—F. M. H.

(Note: *The books reviewed on this page may be ordered from The United Christian Missionary Society, 222 S. Downey, Indianapolis 7, Ind.)*

Faith for Intellectuals

M. Philippe Maury Delivers Ainslie Lecture on Unity

CHRISTIAN witness to an intellectual world that deems Christianity "utterly irrelevant, outmoded or dead" was the theme of the 1954 Peter Ainslie Memorial Lecture delivered by M. Philippe Maury, secretary of the World's Student Christian Federation. The lecture was given on March 25 at Rhodes University in Grahamstown, South Africa.

The Ainslie lectures on Christian unity are given at South African universities under the sponsorship of the Association for the Promotion of Christian Unity. Basil Holt, representative of The United Christian Missionary Society in Johannesburg, acts for the Association in arranging the lectures.

This year's speaker dealt with the problem of making the gospel relevant to the "intellectual mind." His organization, the WSCF, has since 1895 been witnessing among college and university students of fifty-four countries, confronting the issues discussed in the lecture.

Mr. Maury cited the despair of the modern intellectual which is causing him often to turn to communism as more and more nations put emphasis on "machine societies." As intellectuals lose their long-held position of importance they seek a "refuge from uncertainty, a safe foothold in a shaken and deluding world." A major task in Christian witness, he said, is to present the gospel as such a refuge.

Regain Contact

A major concern of the lecturer was that the church regain its contact with the intellectual world. Christians must speak in a language which intellectuals will understand, identifying themselves with intellectuals' struggles, interests and suffering.

To reach the intellectual mind, Christians also must constantly make an effort to use imagination and also to purify their own witness.

Intellectuals, said Mr. Maury, "turn away from Christ so often, not because of the scandal of the cross and the foolishness of the resurrection, but because of the stubborn insistence of Christians on some old-fashioned philosophical opinions or social habits."

The lecturer called for a halt to the retreat which the church is making in organizing *Christian* political parties, *Christian* programs and *Christian* schools. He feels that there is a "danger of going back, after having accepted a real confrontation with the world, to a new isolation within this world."

Apayao—God's Back Country

(*Continued from page* 31)

for a political system that fathered such a plan. There were self-sacrificing, idealistic teachers also who had volunteered to man these schools.

ONE of the tragedies we saw was a farm school. With one hundred twelve students in a farm school, there were only two shovels and four hoes. How could any able leader with only a half-finished building and no tools teach students to farm effectively? And they must learn to farm if they are to live. Some villagers' average income per family per year is only twelve to twenty-five dollars in cash. They can eat only twice daily during the lean seasons. The principal of the farm school is an outstanding Protestant layman. In Apayao province, probably one-half of the people are Protestants.

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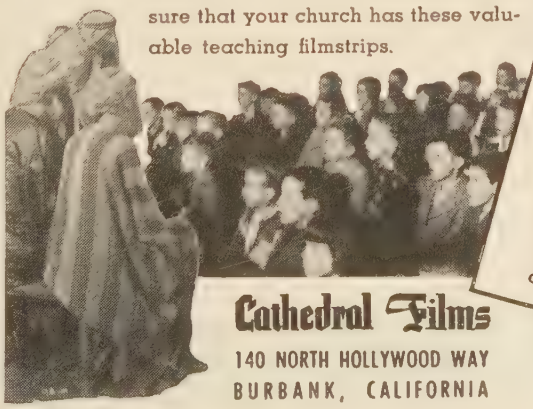


Cathedral Films
140 NORTH HOLLYWOOD WAY
BURBANK, CALIFORNIA

Book Chat

(*Continued from page* 12)

material, books, drama, story, art, music and poetry. He also treats of such rhetorical angles as alliteration, analogies, anecdotes, slogans and quotations.

FIRE in Thy Mouth, by Donald G. Miller, is a five-chapter exhortation to biblical preaching. The basic contention is that biblical preaching is a redemptive event. The book is practical as well as exhortative and should stimulate some new looks at the Bible as the source of sermons.

IF you are looking for something to do for the slack summer season, why not start a class in recreation for your young people, using *The Recreational Leader* by E. O. Harbin? It is a fine little text explaining some of the philosophical premises for good recreation. Such a class would learn the appropriate recreation for various age groups, for each sex, and for both sexes, for differing times and purposes, and would be supplied with an excellent chart for reference with suggestions of each age group.

IF you want to get rich don't read this book, but if you would like to write for religious presses as a matter of self-expression and for the hope of doing a service, be sure to read Edith Tiller Osteyee's *Writing for Christian Publications.* The author is a teacher on the staff of the department of creative writing at the University of Oklahoma. There are many practical suggestions as to grammar, construction, style, manuscript preparation, and markets for religious writing.

Books Mentioned in Book Chat

WHEN A MAN PRAYS, by Arthur A. Rouner. Westwood, N. J. Fleming H. Revell Co. 160 pp. Price $2.50.

LIFE, FAITH, PRAYER, by A. Graham Ikin. New York. The Oxford University Press. 125 pp. Price $2.50.

PREACHING, by Walter Russell Bowie. New York and Nashville. The Abingdon Press. 225 pp. Price $2.75.

PREACHING ANGLES, by Frank H. Caldwell. New York and Nashville. The Abingdon Press. 125 pp. Price $2.00.

FIRE IN THY MOUTH, by Donald G. Miller. New York and Nashville. The Abingdon Press. 160 pp. Price $2.50.

THE RECREATION LEADER, by E. O. Harbin. New York and Nashville. The Abingdon Press. 128 pp. Price $1.50.

WRITING FOR CHRISTIAN PUBLICATIONS, by Edith Tiller Osteyee. Philadelphia. The Judson Press. 206 pp. Price $3.00.

Recent Devotional Books

The popularity of devotional books indicates an increasing interest and use of this material on the part of Protestant Christians. The books mentioned here are in the order of their importance, in the judgment of this reviewer.

THE PRAYER OF THE UNIVERSAL CHURCH, by Marc Boegner. New York & Nashville. Abingdon Press. $1.75. The Author is the president of the French Protestant Federation and a co-president of the World Council of Churches. It is his contention that The Lord's Prayer is the one great ecumenical prayer. With that in mind he writes six devotional essays. These essays constitute a simple exposition of the prayer and a comprehensive analysis of its implications for the universal church.

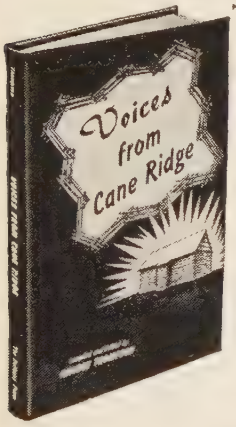
RICHES OF THE KINGDOM, by Grace Noll Crowell. Abingdon Press. New York and Nashville. $1.50. Mrs. Crowell is not only a religious poet of note but she is also a fine commentator on the Scriptures. The twenty-five devotional essays in this little volume are gems of good writing and human insight. The book is designed as "Devotions for Women."

GROWING SPIRITUALLY, by E. Stanley Jones. New York and Nashville. The Abingdon Press. $1.50. Those familiar with the author's devotional books will expect a little volume packed with illustrations gleaned from many sources, skillful in the arrangement of themes, one for each day in the year. This volume is more definitely thematic than most of the Jones books. Each of the daily essays is pointed to the direction of growth, and as the author says, to give "guidance toward Christian maturity."

A LIGHT UNTO MY PATH, by Wallace Fridy. New York and Nashville. Abingdon Press. $1.50. This book has more than a hundred 500-word sermon-essays, excellently written, and pointed to practical living. These essays will spark devotional talks and even furnish ideas for sermons.

PATTERNS FOR DEVOTION, by Gladys C. Murrell. New York and Nashville. Abingdon Press. $1.25. There are 27 devotional programs, each with poems, Scriptures, hymn, essay, and prayer. These programs could be followed exactly as written and would make good reading, or they could serve, as the author intended, to become patterns for those who are leading devotional programs.

—C. E. L.



VOICES FROM CANE RIDGE

Compiled and edited by Rhodes Thompson. Here is a stirring up-to-date story of the pioneer meeting house of the movement that came to be known as Disciples of Christ, a facsimile reprint of the autobiography of Barton W. Stone which was published in 1847, and some of the voices heard at recent annual Cane Ridge meetings. There are addresses by Alben W. Barkley, Roger T. Nooe, Edgar DeWitt Jones, Winfred Ernest Garrison, A. W. Fortune, Dwight E. Stevenson, J. Warren Hastings, etc. **$3.00**

New Books

BETWEEN-TIME MEDITATIONS

By Samuel F. Pugh. These 51 verses convey moving messages in a freshness free of banal sentimentalisms—from the poems in praise of nature as a gift from God to those which are direct prayers. They are grouped according to: *Meditations for Morning, When the Heart Is Heavy,* etc. Decor cover, **50 cents.** Imitation leather gift edition, **$1.00**

TEACHING CHRISTIAN STEWARDSHIP

By Glenn McRae. A second-series text for leadership training in stewardship. It is written so the first five chapters may be used as a beginning course (philosophy of stewardship, etc.). The second five deal with stewardship education (motives, stewardship and administration, etc.). Sound biblical grounding. **$1.25**

THE ORBITS OF LIFE

By Jack Finegan. Beginning with how our life is confused and shadowed by apprehension, these religious essays lead to a biblical vantage point from which to look at future uncertainties. Tells of Christian work and ways of finding strength to do it. **$2.50**

WHAT ARE YOU WORTH?

By G. Curtis Jones. An inspiring book on demands made upon stewards of the gospel, motivation for stewardship, and joy of sharing; together with a plea for revival of Christian stewardship. It brings stewardship from the confusing abstract into the concrete life situations we all know, and proves that only God can weigh a person's soul.

Plasticolor cover, $1.25

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Book of the Month

I PROTEST, by G. Bromley Oxnam. New York. Harper Bros. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers, *I Protest*, which was chosen for July reading by Mrs. James D. Wyker, chairman of United Church Women.

Commenting on the book, Mrs. Wyker says:

"Every 'liberty-loving American' will want to read this recent book by Methodist Bishop Oxnam. A world Christian leader, he fearlessly writes of his experience with the House Committee on Un-American Activities and declares that we must not only oppose communism in the United States but fascism as well.

"We are told that many Christians in Europe believed that we in the U. S. did not have depth to our faith because we had never suffered for what we believe; but as they followed Bishop Oxnam's stand before the House Committee, they discovered there is Christian courage in America, also. Asking for democratic proceedings, and accuracy in materials collected, he stood not just for Methodists but for all of Protestantism."

THE CROSS IS LIFTED, by Chandran Devanesen. New York. Friendship Press. Cloth, $1.50; paper, $1.00.

These poems by an Indian Christian reflect the spirit of a sensitive soul and bring the reader a feeling of breathing the air from India. Most of the poems are in the deeply devotional mood. Some are quite penetrating in thought and revealing of imaginative social concern. "Lines to a Rickshaw Puller" is one of the best of the latter. "Christ of the Indian Road" brings the reader a sense of the author's identification of himself with his people.

Mr. Devanesen, a professor at Madras Christian College, is a graduate of Cambridge. He was formerly youth secretary of the National Christian Council of India. The volume is illustrated by Frank Wesley and is attractively printed and bound. A brief glossary helps make clear the use of a few Indian words, though it incorrectly describes an anna as worth about 20 cents. The anna is one-sixteenth of a rupee and the rupee is worth a little over 20 cents.

—G.W.B.

THE SONG OF RUTH, by Frank G. Slaughter. New York. Doubleday and Co., Inc. $3.75.

The love story of Ruth of Moab and Boaz of Israel, taken from the Old Testament, is here retold against a colorful background of life in Biblical times. Woven into the story also is the theme of the political struggle between the Israelites and their neighbors and enemies, the Moabites.

Publications Received

I PROTEST, by G. Bromley Oxnam. New York. Harper & Brothers. Price, $2.50.

RELIGION BEHIND THE IRON CURTAIN, by George N. Shuster. New York. Macmillan Co. Price, $4.00.

WHO SHALL BE GOD? by Alvin N. Rogness. Minneapolis. Augsburg Publishing House. Price, $2.50.

MISSION TO CITY MULTITUDES, by Lincoln B. Wadsworth. Philadelphia. The Judson Press. Paper, 75 cents.

YE ARE MY WITNESSES, by Earle V. Pierce. Philadelphia. The Judson Press. Price, $3.00.

WHAT ROME TEACHES, by Edward J. Tanis. Grand Rapids. Baker Book House. Paper, 60 cents.

CUDDLES, Stories and Meditations, by Marie Pauline Sass. New York. Exposition Press. $2.50.

All the following are from the Friendship Press, New York.

JEEP TRACKS, by Helen L. Bailey. Paper, $1.00.

LOOK AT THE CITY, by Janette T. Harrington. Cloth, $2.00; paper, $1.00.

ADULT GUIDE ON THE CITY. To be used with *Man and God in the City* and *Look at the City*. By Ione Catton. Paper, 50 cents.

SIDEWALK KIDS, by Gertrude Jenness Rinden. Cloth, $2.00; paper, $1.25.

WHEN, edited by Lucy M. Eldredge. Paper, 50 cents.

THE CROSS IS LIFTED, by Chandran Devanesen. Cloth, $1.50; paper, $1.00.

FACE TO FACE WITH INDIA, by Roland E. Wolseley. Cloth, $2.50; paper, $1.25.

HOW TO USE "THE HIDDEN TREASURE," by Margaret L. Copland. Paper, 50 cents.

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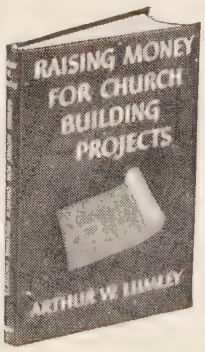

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Literacy House Celebrates a Birthday

By ELIZABETH MOONEY

EDITORIAL NOTE: *Miss Mooney is engaged in literacy work at the Agricultural Institute and Literacy House in Allahabad, U.P., India. Disciples of Christ share financially in this project of the Committee on World Literacy and Christian Literature, contributing the salary support of Miss Mooney, a Baptist. Other communions share in the literacy project, making it a venture in cooperation. Following are excerpts from a recent newsletter mailed by Miss Mooney to her friends.*

LITERACY House in Allahabad, India, recently celebrated its first birthday. This has been an eventful year. We have held nine short courses during the year, training about 250 persons from many parts of India, each of whom has trained others.

During the training periods our students have taught some 800 villagers also to read and write. About 200 of these have reached the stage of functional literacy and have received blue certificates. This means that they can read and write a letter, make out a money order, keep simple accounts, and read library books and newspapers. In a year they have accomplished what children do in three or four years at school.

We have compiled eight tin-trunk libraries which provide follow-up material for our new literates. Each library contains 50 books on subjects which are of major interest to villagers, such as religion, agriculture, health, biography, and child care.

Two More Books

Literacy House has published two more books in the Anand series. These stories were written earlier in the year by our students under the direction of Dr. Frank Laubach and Miss Runbeck. The last four books of the series are now ready for the publishers. Literacy House has also published *Ham Government Hai* (We Are the Government) and *Literacy House Highlights,* a bi-monthly newsletter.

We have initiated a plan for "Literacy Associates" so that any educated person in America may sponsor an Indian illiterate until he becomes an independent reader. We encourage the exchange of letters between the two to bridge the gap. Interested persons may obtain further information about this plan from World Literacy, 156 Fifth Avenue, New York 10, New York.

Our staff members have become experts in putting on literary *melas* or festivals in the villages. They make use of puppets, flannelgraphs, film strips and other audio-visual aids to interest the villagers in literacy. They encourage the villagers to take part by sharing their talents in drama and music. More and more, the villagers are taking responsibility for arranging the *melas* and conducting the literacy program. They are proud to have literacy work in their village.

Ruth Barnabas and I are pleased with the progress village women are making in their reading despite many obstacles. They have such little free time, and usually they have to study and take care of a baby at the same time.

Young married women join the class but are called away every few minutes by their mothers-in-law who berate them for neglecting their house work. Or they get to the point where they are making progress and have to leave the village to go to their fathers' homes. Then there are many religious holidays which are holidays for everyone but the women, who have to work twice as hard preparing for the celebrations, besides doing such regular work as grass cutting, harvesting, taking care of the animals, the children and sick relatives.

I think of one woman who joined the class and then had to leave to take care of her daughter who had typhoid. The child died. Then she joined the class again but soon had to leave to have an operation. Again she rejoined the class. And now as a result of her perseverance, she has finished the Anand books and is helping other women read.

I think of a young Brahman girl who received a beating from her father after her first literacy class. There hadn't been a class in her neighborhood, so she, of the highest caste, had gone to the Harijan group (outcastes). But she didn't stop reading. She found another group which she was permitted to join. I think of a class of eight young married women who had been taught by Marilyn Robinson, one of the missionaries here. After she left the class, they called her back one day to give her the only gifts they had—some coarse grain and fruit.

Seeks Data on Converts

Stanley I. Stuber, author of *Primer on Roman Catholicism for Protestants,* has been asked to undertake the gathering of factual material concerning Roman Catholics who have become active members of Protestant churches. Dr. Stuber invites pastors to send him either brief accounts of Roman Catholics who have become Protestants, or the names and addresses of members of their churches who have been Roman Catholics. Such factual data, names and addresses, should be sent to Dr. Stuber at his home address, 163 Greenway Road, Glen Rock, New Jersey. *Primer on Roman Catholicism for Protestants* was reviewed in the July-August, 1953, issue of WORLD CALL.

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East Kilbride

New Congregation in Scotland Organizes Community Program

THE new East Kilbride church in Scotland, established by the Disciples of Christ of Great Britain, has been making steady progress in recent months. Since the formation of the congregation (reported in the December, 1953, issue of WORLD CALL), a temporary building has been erected and an organized community program started. The East Kilbride area, located near Glasgow, is the center of a vast housing development.

Alan S. Robinson, minister of the church, writes in the *Christian Advocate,* organ of British Disciples, that the Sunday school has grown rapidly. Attendance averages 120 each Sunday, and these pupils from 3 to 15 years old are organized into four departments.

"To get over our space shortage," Mr. Robinson writes, "our Sunday school meets at 1:15, 2:15, and 3:15 P.M. Then the seniors come at 5:30 P. M., and we try to get some of them to stay to the evening service at 7 P.M."

Mr. Robinson also comments about the total program of the church:

"To most of the people moving in here the witness of Churches of Christ (Disciples) is not known. The Church of Scotland is the predominant religious body; and in the lives of many, religion plays so little a part that they hardly know one church from another. There are large numbers coming in who have completely drifted from Christ, and they present us with a real challenge."

Since Disciples are not well known in Scotland, says Mr. Robinson, they will be judged by what they do. "We are trying to make *love* the keynote of our whole work. By our friendship and service we are taking the love of Christ out to people and winning them for him. Many people are lonely, having no friends in a new town. We are trying to befriend them in every possible way. There is a real field for social service of many kinds and for visitation evangelism."

Investigations

Conservative N. Y. Attorney Scores Methods of Committees

CONGRESSIONAL investigating committees have often been criticized for unfair methods. Just how incredibly bad they are has been stated by the conservative New York attorney, Charles C. Parlin, whose firm, because of principles at stake, undertook to serve as counsel to Bishop G. Bromley Oxnam.

Of the Oxnam hearings, Mr. Parlin writes, in the Methodist *Christian Advocate* for April 22:

"From a prepared agenda kept secret from the bishop and myself, the bishop was questioned for over 10 hours—not primarily on the items about which he had complained (and it is well to remember he requested the hearing to clear the record) but on new items, one dating as far back as 1923. The 'investigating committee' . . . apparently assumes that the 'witness' is subversive. Then, put under oath, he is subject to questioning based on surprise, apparently in an attempt to trick him into an admission or to catch him off his guard.

"He is not faced by his accusers; his counsel is not allowed to speak; the 'witness' cannot be questioned by his own counsel so as to bring out another side. Loose, untested and often irresponsible charges are spread upon the record and circulated. . . . Some of the statements (in the files) are absolute misstatements of facts. Some are half-truths. Some are garbled quotations. . . .

"Sometimes persons of ill-will have been able to send things in for the files, receive back the items as official releases of 'information from the files of the House Committee on un-American Activities,' and distribute them as such."

—WORLDOVER PRESS

New Curriculum for Three-Year-Olds

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Institute for Rural Women

(*Continued from page 33*)

tants of the village attended the services. They seemed to be deeply impressed by his sermon.

MISS Florine Cantrell continued her medical work in addition to her hospitality responsibilities. She felt that for once her work was light because the kitchen detail was taken over by two young ladies, Sara Saldiver of Los Nogales and Emelia Ibarra of Los Remedios, who have come to Los Haro to study Christian education with Miss Hallie Lemon. Also Paula Varela returned to help with the medical work just as the institute began. Paula received her midwifery training in the House of the Friend. She had continued to work there until the menace of a local outlaw became too great.

The authorities did cooperate to the extent of offering Miss Cantrell a gun with which to shoot the criminal whom they wanted killed, but she decided it was best to let Paula help in Hope Hospital in Aguascalientes during a critical shortage of nurses. Now it seemed safe for her to return to the ranch at Los Haro.

MISS Hallie Lemon was doing work with children in the village of La Ermita the day before the institute began. Then the bus drivers took a day off to eat *capirotada* and she had to catch a chance ride back to Los Haro in order to be in the institute at all. Her greatest contribution was her work with the children, who had activities all their own during the women's classes.

How quickly it was over! With many embraces and hand-shakes we were hopefully saying, "Until next year!"

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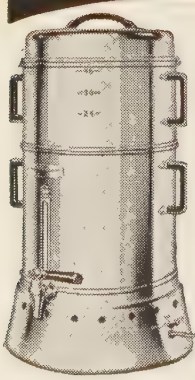
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Prayer

For the Second Assembly of the World Council of Churches

ALMIGHTY God, Father of our Lord Jesus Christ, from whom cometh every good and perfect gift, we pray for the health and the power of thy church on earth. We confess that we have made it unworthy by our own unworthiness. We have clung to ways which are merely our own, and have caused the church to continue in division. We have failed to give ourselves only to thee, and have brought weakness upon the church. Renew in us a right mind, O Father, that there may be new life and power in thy church unto thy glory.

We pray for those who prepare for the coming Assembly of the World Council of Churches, that all that they do may be inspired by thy spirit. May their thinking be courageous and true; may their plans work wholly to the good of thy church; may they serve with the devotion of a single mind stayed on thee alone.

We pray for those who will attend the Assembly, that in their preparations for their work there, they may seek thy purposes; that in their discussions, they may speak to defend only thy truth; that in their decisions they may follow the leading of thy spirit unto the service of mankind.

We ask thy blessing upon this undertaking, that thou wilt judge, correct and redeem each part and step, that the whole may be a great sign unto men of the presence and the coming of our Lord, even Jesus Christ.

And now unto Him be glory in the church, through Christ Jesus, world without end. Amen.

Audio-Visual Suggestions

Above is a scene from the new 16 mm film, "City Story," which concerns urban work.

CITY STORY is a new 16 mm sound film on the work of the church in an urban community. Prepared by the Broadcasting and Film Commission of the National Council, this film reveals the way one city church altered its program to meet the needs created by conditions of the changing community. It reveals tensions and conflict situations and shows how these are resolved by wise leadership and good planning. 44 min., B & W, rental $12.00.

FIRST CHURCH SERVES ITS COMMUNITY is a sound filmstrip which illustrates the way one church studied the social problems of its community and planned for Christian action to meet those needs. This sound filmstrip was produced in cooperation with the UCMS Dept. of Social Welfare and is correlated with the manual *Christian Action and Community Service.* 15 min., B & W, rental $2.50. (Sale Price, $10.00.)

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Dedication Day

Program at Takhatpur, India, Attended by 2000 Persons

By MARY POLLARD*

A SURPRISE was in store for those of us planning a recent open house to celebrate the dedication of the Brooks Agricultural Middle School in Takhatpur, India. We were ready for about a thousand guests—our 375 pupils and their fathers and mothers, and a portion of the 300 guests to whom we sent invitations.

Mrs. Donald McGavran and her girls were with my headmaster's wife, making plans for the serving of tea, and the teachers and thirty boys were lined up to help one way or another. Dr. McGavran had his jeep on hand to do the last-minute chores, and Tom Hill also was at the wheel of his car. All things looked fairly under control. And then—behold, how little is our faith! More than two thousand people came to our open house!

The tea committee hastily divided portions, and the person making the tea put less milk in it. We always prepare the tea for large groups well in advance of the reception, serving it in cups with the sugar and milk already in it. There were only two tables at this reception that had "special privileges." Those at the tables serving the education officer of the Central Province and the main administrative officer of the Bilaspur District were given the luxury of having their tea poured in their cups and then of deciding for themselves how much milk and sugar they cared to have.

General Gathering Held

After the tea, a general gathering was held under the big tree in the boys' hostel compound. Dr. McGavran spoke in Chattisgarhi, the language of 90 per cent of the hearers, on the purposes and history of the school. The District commissioner spoke in Hindi on the duty of citizens in the new state, and then a former head man of the village of Motimpur praised the Christian community as the only one really organized to work in earnest for the welfare of India.

From there we moved to the central—library building at the entrance to the boys' hostel grounds to see the unveiling of the Leonard gift plaque. The money for the purchase of this acreage and the buildings on it had been given by an American Disciple.

After the unveiling we went down to the bridge, which is without a name, even though several gifts helped meet the cost of construction. The former head man, mentioned previously, took a key and unlocked the chain which had been put up for the occasion.

We then proceeded to the farthest point—the native structure which our eighteen girls and their matron occupy. Miss Prassanah Shaw, of Burgess Memorial School, opened this for inspection after the girls had sung a welcoming song, the only English in the whole program. However, the afternoon was slipping by so rapidly that we asked our guests to come back later to see the building.

Later on there was a dedication service held at my bungalow. K. L. Potee asked me to receive a Bible as the word of God and the light for life, and to take it into the house and then, as a token that this light would shine forth from this home, he asked that I light a candle in the windows of the living room and the office. A hymn, a Bible reading and a dedicatory prayer completed this service.

The main event, of course, was the dedication of the Brooks Agricultural School building. I presided and made a brief report of the work over thirteen and a half months, mentioning the approximate cost of the various parts of the project and expressing thanks to those who had helped in it and those who had come to help us celebrate the occasion.

The headmaster, R. T. Lal, gave a report of the present status and strength of the school, and he introduced the Divisional Superintendent of Education and later asked him to unveil the name plaque and to lead the guests in the inspection of the rooms.

*Mrs. Pollard is principal of the Brooks Agricultural Middle School, Takhatpur, India. She is a missionary with The United Christian Missionary Society.

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Here and There . . . With *World Call*

Dear World Call Reader:

You will forgive us I am sure if we preen just a little. Really, we are so proud of our looks this month we find it difficult to be modest. Have you noticed our four extra pages and all the striking photographs? You know I told you last month that our July-August issue would be extra-special. Well, here 'tis, and you can see for yourself that I did not exaggerate.

Members of city churches will probably feel that this issue has been prepared especially for them. On the other hand, those belonging to town or country churches may feel that the work and problems of the city church hold little interest for them. However, the interrelatedness of city churches and town and country churches precludes interest in one alone. The concerns of one are the concern of all. No matter where your church is located, I am sure you will find the special section on *The City* extremely interesting.

We point with pride to our July-August issue, but just listen to this from the First Church bulletin, Oakland, California, *World Call Corner*—"Do you love your church and what it is doing for the world? WORLD CALL will tell you all about it. WORLD CALL is conceded to be the best magazine of its kind in North America, and every member of Oakland First should be taking advantage of it." Well, I am quite willing to "concede" all of that, which leads me to wonder why every member of every church does not read it. The item from Oakland quotes subscription rates and says, "It is so cheap." Again we are in full accord. It is "so cheap" in price, but so valuable in content.

The *Louisiana Christian* gives "Orchids to Lafayette for having every member reading WORLD CALL," and to "Monroe for having the most World Call subscriptions."

The *West Virginia Worker* carries quite a nice article from *Mrs. Hazel Meador,* state World Call secretary, in which she says of her own church, "We (Hinton) made the Ten Per Cent Legion last year and hope to have twenty percent subscribing this year."

In an open letter in the *Oklahoma Christian, Mrs. Jennie Spickard,* state World Call secretary, says "We are not anxious to secure subscriptions just to have the satisfaction of reaching goals, but we believe no church family can afford to be without WORLD CALL." All of which leads me to believe that WORLD CALL is a pretty good magazine and should be in "Every Home in Every Church!"

Since I have been writing you so much about World Call programs in recent months, let me close with a notation from an order recently received from *Mrs. Robert Huss,* World Call secretary, Riverside, California. The order was for seven subscriptions and the notation read, "This is the result of having a World Call program . . . they are all new subscriptions."

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

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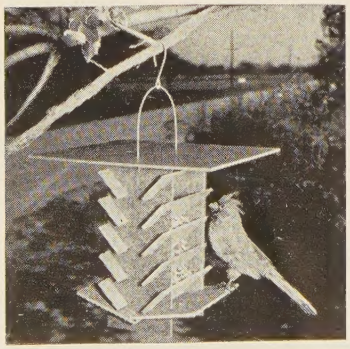
Poll "Serves Purpose"

Dr. Daniel A. Poling, editor of the *Christian Herald,* said in New York recently that the magazine's disputed survey on conversion of Roman Catholics to Protestantism had served its purpose.

"We 'proved' exactly what we set out to discover," Dr. Poling said. "Namely, 'Is conversion a one-way street or do Roman Catholics become Protestants?' It is not, and they do."

—RELIGIOUS NEWS SERVICE



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STUDIO GUILD

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Last Column

The Mark on the Forehead

TWO brothers, convicted of stealing sheep, were branded on the forehead with the letters S. T., meaning "Sheep Thief." One of the brothers was unable to bear the stigma and tried to bury himself in a foreign land. But men asked him about the strange letters, so he kept on wandering restlessly, and at length, full of bitterness, died and was buried far from home.

The other brother said to himself, "I can't run away from the fact that I stole sheep. I will stay here and win back the respect of my neighbors and myself."

As years passed he built a reputation for integrity. One day a stranger came and saw the old man with the letters on his forehead. He asked a native what they signified.

"It happened a great while ago," said the villager. "I've forgotten the particulars, but I think the letters are an abbreviation of 'Saint.' "

—*Macarty's Illustrations*

Fear less, hope more; eat less, chew more; whine less, breathe more; talk less, say more; hate less, love more—and all good things are yours.

—SWEDISH PROVERB

Texas Is Changing

In his president's address at the recent Texas convention of Christian churches, W. A. Welsh told the story of Meril May, prominent businessman and Disciple layman of Cleveland and New York who made a visit to his native Texas.

On his return he was asked by neighbors what was happening to Texas. They had heard it was not the same as ten or fifteen years ago. Mr. May replied, "Texas is changing—changing rapidly and unbelievably. Cotton is moving west; cattle are moving east; the Negroes are moving north; and the Yankees are moving south.—And Texans are confused."

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put the other one higher.

—THOMAS HUXLEY

To live in the presence of great truths and eternal laws, that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.

—BALZAC

A Good Question

A small boy, visiting New York City for the first time, went in an elevator to the top of the Empire State Building. As he shot past the 78th floor at breath-taking speed he gulped, turned to his father and asked, "Daddy, does God know we're coming?"

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Annual Minor Child Pension—$100 to each child to age 18, or to age 21, if in school.	
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Annual Minor Child Pension—$100 to each Minor Child.	Full Orphan Pension—Same addition as described above.
RETIREMENT	
Annual Pension — The Accrued Pension Credit, which is 1/70 of total salary upon which required dues have been paid, payable upon retirement after age 65.	Pensioner Death Benefit—$500 for all entering retirement under the Family Protection Program who enroll by July 1, 1954. Those delaying enrollment after that date have a Pensioners Death Benefit of $500 but not to exceed the Annual Pension.
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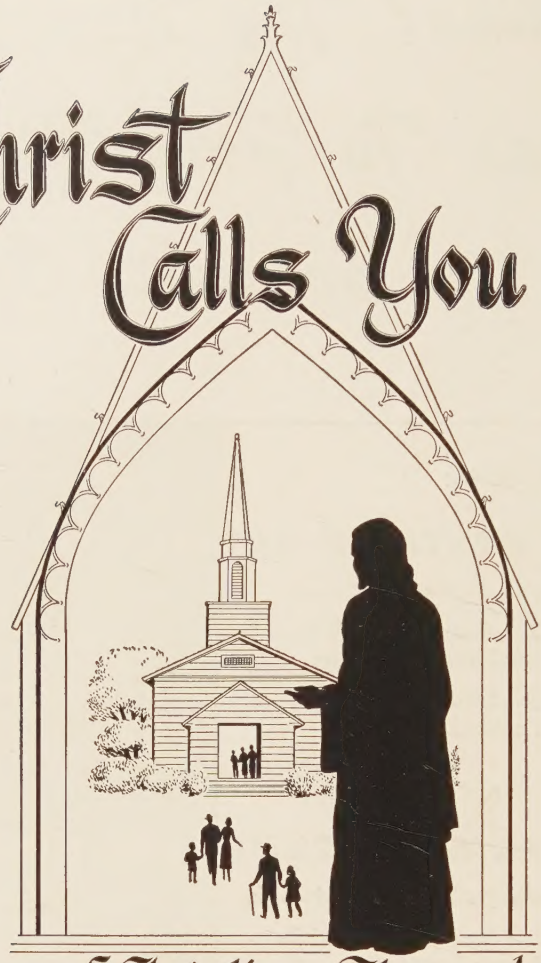

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